Thus ends the fourth Chapter of Varaha Upanishad.

CHAPTER – V

Then Nidagha asked Lord Ribhu to enlighten him as to the rules (to be observed) in the practice of Yoga. Accordingly He (the Lord) said thus:

1.

“The body is composed of the five elements. It is filled with five Mandalas (spheres). That which is hard is Prithvi (earth), one of them; that which is liquid is Apas;

2.

That which is bright is Tejas (fire); motion is the property of Vayu; that which pervades everywhere is Akasa. All these should be known by an aspirant after Yoga.

3.

Through the blowing of Vayu-Mandala in this body, (there are caused) 21,600 breaths every day and night.

4.

If there is a diminution in the Prithvi-Mandala, there arise folds in the body; if there is diminution in the essence of Apas, there arises gradually greyness of hair;

5.

If there is diminution in the essence of Tejas, there is loss of hunger and lustre; if there is diminution in the essence of Vayu, there is incessant tremor;

6.

If there is diminution in the essence of Akasa, one dies. The Jivita (viz., Prana) which possesses these elements having no place to rest (in the body) owing to the diminution of the elements, rises up like birds flying up in the air.

7.

It is for this reason that is called Udyana (lit., flying up). With reference to this, there is said to be a Bandha (binding, also meaning a posture called Udyana-Bandha, by which this flight can be arrested). This Udyana-Bandha is to (or does away with) death, as a lion to an elephant.

8.

Its experience is in the body, as also the Bandha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain.

9.

Therefore this (Udyana-Bandha) should not be practised by one who is hungry or who has urgency to make water or void excrement. He should take many times in small quantities proper and moderate food.

10.

He should practise Mantra-Yoga. Laya-Yoga and Hatha-Yoga, through mild, middling and transcendental methods (or periods) respectively. Laya, Mantra and Hatha-Yogas have each (the same) eight subservients.

11-12(a). They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.
12(b)-13(a). (Of these), Yama is of ten kinds. They are non-injury, truth, non-coveting, continence, compassion, straightforwardness, patience, courage, moderate eating and purity (bodily and mental).
13(b)-14. Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Ishvara (or God), listening to the expositions of religious doctrines, modesty, a (good) intellect, Japa (muttering of prayers) and Vrata (religious observances).
15-16. They are eleven postures beginning with Chakra. Chakra, Padma, Kurma, Mayura, Kukkuta, Vira, Svastika, Bhadra, Simha, Mukta and Gomukha are the postures enumerated by the knowers of Yoga.
17.
Placing the left ankle on the right thigh and the right ankle on the left thigh and keeping the body erect (while sitting) is the posture “Chakra”.

18.
Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. The Pranayama is done through the Nadis (nerves). Hence it is called the Nadis themselves.

19.
The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Muladhara or sacral plexus).

20-21. Nine digits above the genitals, there is Kanda of Nadis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone and blood.
22.
In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.

23.
It is covering by its face the Brahmarandhra (viz., Brahma’s hole) of Susumna. (By the side) of Susumna dwell the Nadis Alambusa and Kuhuh.

24.
In the next two (spokes) are Varuna and Yasasvini. On the spoke south of Susumna is, in regular course, Pingala.

25.
On the next two spokes, are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.

26.
On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida;

27-28. In the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve Nadis carry the twelve Vayus from left to right (to the different parts of the body). The Nadis are like (i.e. woven like the warp and woof of) cloth. They are said to have different colours.
29-30. The central portion of the cloth (here the collection of the Nadis) is called the Nabhi Chakra (navel plexus). Jvalanti, Nadarupini, Pararandhra and Susumna are called the (basic) supports of Nada (spiritual sound). These four Nadis are of ruby colour. The central portion of Brahmarandhra is again and again covered by Kundali.
31-33(a). Thus ten Vayus move in these Nadis. A wise man who has understood the course of Nadis and Vayus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Turyaka (Atman) at the tip of his nose, in the centre of his heart and in the middle of Bindu and should see with a tranquil mind through the (mental) eyes, the nectar flowing from there.
33(b)-34. Having closed the anus and drawn up the Vayu and caused it to rise through (the repetition of) Pranava (Om), he should complete with Sri Bija. He should contemplate upon his Atman as Sri (or Parasakti) and as being bathed by nectar.
35.
This is Kalavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself.

36.
(Then) Agni (fire) will flame in Jala (water) and in the flame (of Agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe, are not in vain.

37.
By checking the Bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm.

38.
Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.

39.
He should contemplate upon his Atman as Shiva and then as being bathed by nectar. In the central part of each spoke, the Yogin should commence to concentrate Bala (will or strength).

40.
He should try to go up by the union of Prana and Apana. This most important Yoga brightens up in the body the path of Siddhis.

41.
As dam across the water serves as an obstacle to the floods, so it should ever be known by the Yogins that the Chhaya of the body is to (Jiva).

42.
This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.

43.

This Bandha of four feet serves as a check to the three paths. This brightens up the path through which the Siddhas obtained (their Siddhis).

44.
If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.

45.
This is called Samputa-Yoga or Mula-Bandha. Through the Practising of this Yoga, the three Bandhas are mastered.

46.
By practising day and night intermittingly or at any convenient time, the Vayu will come under his control.

47.
With the control of Vayu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, etc., will be easily digested.

48.
Should food be properly digested, there is increase of Rasa (essence of food). With the daily increase of Rasa, there is the increase of Dhatus (spiritual substances).

49.
With the increase of Dhatus, there is the increase of wisdom in the body. Thus all the sins collected together during many Crores of births

are burnt up.

50.
In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu.

51.
There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni becomes increased.

52.
From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born.

53.
The six Chakras beginning with Muladhara are said to be the seat of Sakti (Goddess). From the neck to the top of the head is said to be the seat of Sambhu (Shiva).

54.
To the Nadis, the body is the support (or vehicle); to Prana, the Nadis are the support; to Jiva, Prana is the dwelling place; to Hamsa, Jiva is the support;

55.

To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practise Pranayama.

56.
Even a person who is well-skilled in the practice of the three Bandhas should try always to cognise with a true heart that Principle which should be known and is the cause of all objects and their attributes.

57.
Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles.

58.
(The giving out of) all external objects is said to be Rechaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Puraka (inspiration) and (the keeping to oneself of) such knowledge is said to be Kumbhaka (or restraint of breath).

59.
He is an emancipated person who practises thus such a Chitta. There is no doubt about it. Through Kumbhaka, it (the mind) should be always taken up and through Kumbhaka alone it should be filled up within.

60.
It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Parama-Shiva. That (Vayu) which is non-motionless should be shaken again through Kantha-Mudra (throat-posture).

61-62. Having checked the course of Vayu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one should pierce the four seats through Vayu through the three Yogas. He should shake Mahameru with the (aid of) Prakotis (forces) at the mouth of Vayu.
63.
The two Putas (cavities) being drawn, Vayu throbs quickly. The

union of moon, sun and Agni should be known on account of nectar.

64.
Through the motion of Meru, the Devatas who stay in the centre of Meru move. At first in his Brahma-Granthi, there is produced soon a hole (or passage).

65.
Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.

66-67(a). Then to the Yogin comes Vedha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of Gurus and Devatas and through the practice of Yoga.

67(b)-68. In the Mandala (sphere or region) of Susumna (situated between Ida and Pingala), Vayu should be made to rise up through the feature known as Mudra-Bandha. The short pronunciation (of Pranava) frees (one) from sins; its long pronunciation confers (on one) Moksha.
69-70. So also its pronunciation in Apyayana or Pluta Svara (tone). He is a knower of Veda, who through the above-mentioned three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the never ceasing flow of oil or the long-drawn bell-sound.The short Svara goes to Bindu. The long Svara goes to Brahmarandhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.
71-72(a). This Pranava (OM) will remove all obstacles. It will remove all sins. Of this, are four Bhumikas (states) predicated, viz., Arambha, Ghata, Parichaya and Nishpatti.
72(b)-73(a). Arambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only.
73(b)-74(a). It is said by the wise that the Ghata state is that in which Vayu having forced an opening on the western side and being full, is firmly fixed there.
74(b). Parichaya state is that in which Vayu is firmly fixed to Akasa, neither associated with Jiva nor not, while the body is immovable.
75. It is said that Nishpatti state is that in which there take place creation and dissolution through Atman or that state in which a Yogin having become a Jivanmukta performs Yoga without effort. Whoever recites this Upanishad becomes immaculate like Agni. Like Vayu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a Jivanmukta. This is what is said by the Rig-Veda. Like the eye pervading the Akasa (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu. OM, thus is the Upanishad."
Thus ends the fifth Chapter of Varaha Upanishad.
Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Varaha Upanishad belonging to the Krishna-Yajur-Veda.

60. Yoga-Kundalini Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER -I

1.
Chitta has two causes, Vasanas and (Prana) Vayu. If one of them is controlled, then both are controlled.

2.
Of these two, a person should control (Prana) Vayu always through moderate food, postures and thirdly Sakti-Chala.

3-4. I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food, leaving a fourth (of his stomach) unfilled, in order to please Shiva (the patron of Yogins). This is called moderate food. Posture herein required is of two kinds, Padma and Vajra.
5.
Placing the two heels over the two opposite thighs (respectively) is the Padma (posture) which is the destroyer of all sins.

6.
Placing one heel below the Mulakanda and the other over it and sitting with the neck, body and head erect is the Vajra posture.

7.
The Sakti (mentioned above) is only Kundalini. A wise man should take it up from its place (Viz., the navel, upwards) to the middle of the eyebrows. This is called Sakti-Chala.

8.
In practising it, two things are necessary, Sarasvati-Chalana and the restraint of Prana (breath). Then through practice, Kundalini (which is spiral) becomes straightened.

9-10(a). Of these two, I shall explain to you first Sarasvati-Chalana. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that Kundalini is roused.
10(b)-11(a). When Prana breath is passing through (one's) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards) 4 digits the Akasa of 12 digits.
11(b)-13(a). Then the wise man should bind the (Sarasvati) Nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundalini with all his might from right to left often and often; for a period of two Muhurtas (48 minutes), he should be stirring it up fearlessly.
13(b)-14. Then he should draw up a little when Kundalini enters Susumna. By this means, Kundalini enters the mouth of Susumna. Prana (also) having left (that place) enters of itself the Susumna (along with Kundalini).
15. By compressing the neck, one should also expand the navel. Then by shaking Sarasvati, Prana goes above (to) the chest.
16-17. Through the contraction of the neck, Prana goes above from the chest. Sarasvati who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is cured of diseases.
18.

Gulma (a splenetic disease), Jalodara (dropsy), Pliha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.

19.
I shall now briefly describe to you Pranayama. Prana is the Vayu that moves in the body and its restraint within is known as Kumbhaka.

20.
It is of two kinds, Sahita and Kevala. One should practise Sahita till he gets Kevala.

21.
There are four Bhedas (lit., piercings or divisions) viz., Surya, Ujjayi, Sitali and Bhastri. The Kumbhaka associated with these four is called Sahita Kumbhaka.

22-23. Being seated in the Padma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire and water, one should shake (or throw into vibration) Sarasvati;
24.
Slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril.

25.
He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by Vayu as also by intestinal worms.

26(a). This should be done often and it is this which is spoken of as Surya-Bheda.
26(b)-27. Closing the mouth and drawing up slowly the breath as before with the nose through both the Nadis (or nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril.
28.
This destroys the heat caused in the head as well as the phlegm in

the throat. It removes all diseases, purifies his body and increases the (gastric) fire within.

29.
It removes also the evils arising in the Nadis, Jalodara (waterbelly or dropsy) and Dhatus. This Kumbhaka is called Ujjayi and may be practised (even) when walking or standing.

30.
Drawing up the breath as before through the tongue with (the hissing sound of) ‘Sa’ and retaining it as before, the wise man should slowly exhale it through (both) the nostrils.

31.
This is called Sitali Kumbhaka and destroys diseases, such as Gulma, Pitha, consumption, bile, fever, thirst and poison.

32.

Seated in the Padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostrils.

33.
Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between the neck and skull.

34-35. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril.
36-37(a). If his belly is full of Vayu, then he should press well his nostrils with all his fingers except his forefinger and performing Kumbhaka as before, should exhale through the left nostril.
37(b)-38. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundalini, produces purity removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-Nadi (viz., Susumna).
39.
It pierces also the three Granthis (or knots) differentiated through the three Gunas. This Kumbhaka is known as Bhastri and should especially be performed.

40.
Through these four ways when Kumbhaka is near (or is about to be performed), the sinless Yogin should practise the three Bandhas.

41.
The first is called Mulabandha. The second is called Uddiyana and the third is Jalandhara. Their nature will be thus described.

42.
Apana (breath) which has a downward tendency is forced up by one bending down. This process is called Mulabandha.

43.
When Apana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu.

44-45(a). Then Agni and Apana come to (or commingle with) Prana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping Kundalini through its heat.
45(b)-46. Then this Kundalini makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of Brahmanadi (Susumna). Therefore Yogins should daily practise Mulabandha often.
47-48(a). Uddiyana should be performed at the end of Kumbhaka and at the beginning of expiration. Because Prana Uddiyate (viz., goes up) the Susumna in this Bandha, therefore is called Uddiyana by the Yogins.

48(b)-49(a). Being seated in the Vajra posture and holding firmly the two toes by the two hands, he should press at the Kanda and at the place near the two ankles.
49(b)-50. Then he should gradually upbear the Tana (thread or Nadi) which is on the western side first to Udara (the upper part of the abdomen above the navel), then to the heart and then to the neck. When Prana reaches the Sandhi (junction) of navel, slowly it removes the impurities (or diseases) in the navel. Therefore this should be frequently practised.
51.
The Bandha called Jalandhara should be practised at the end of Kumbhaka. This Jalandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards).

52.
When the neck is contracted at once by bending downwards (so

that the chin may touch the breast), Prana goes through Brahmanadi on the western Tana in the middle.

53.
Assuming the seat as mentioned before, one should stir up Sarasvati and control Prana.

54.
On the first day Kumbhaka should be done four times; on the second day it should be done ten times and then five times separately;

55.
On the third day, twenty times will do and afterwards Kumbhaka should be performed with the three Bandhas and with an increase of five times each day.

56-57. Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and faeces, the evil of unwholesome food and laborious mental operation with Prana.
58.
If a Yogin is afraid of such diseases (when attacked by them), he says, "my diseases have arisen from my practice of Yoga". Then he will discontinue this practice. This is said to be the first obstacle to Yoga.

59.
The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep;

60.
The sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith;

61.
And the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation.

62.

The practice of Pranayama should be performed daily with the mind firmly fixed on Truth. Then Chitta is absorbed in Susumna and Prana (therefore) never moves.

63.
When the impurities (of Chitta) are thus removed and Prana is absorbed in Susumna, he becomes a (true) Yogin.

64.
Apana, which has a downward tendency should be raised up with effort by the contraction (of the anus) and this is spoken of as Mulabandha.

65.
Apana thus raised up mixes with Agni and then they go up quickly to the seat of Prana. Then Prana and Apana uniting with one another go to Kundalini, which is coiled up and asleep.

66-67. Kundalini being heated by Agni and stirred up by Vayu, extends her body in the mouth of Susumna, pierces the Brahmagranthi formed of rajas and flashes at once like lightning at the mouth of Susumna.
68-69(a). Then it goes up at once through Vishnugranthi to the heart. Then it goes up through Rudragranthi and above it to the middle of the eyebrows; having pierced this place, it goes up to the Mandala (sphere) of the moon.
69(b)-70(a). It dries up the moisture produced by the moon in the Anahata-Chakra having sixteen petals.
70(b)-71. When the blood is agitated through the speed of Prana, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there ?
72.
(Since) at the same time the intense white form of moon is speedily heated. Then being agitated, it goes up.

73.
Through taking in this, Chitta which was moving amidst sensual objects externally, is restrained there. The novice enjoying this high state attains peace and becomes devoted to Atman.

74.
Kundalini assumes the eight forms of Prakriti (matter) and attains Shiva by encircling him and dissolves itself in Shiva.

75.
Thus Rajas-Sukla (seminal fluid) which rises up goes to Shiva along with Marut (Vayu); Prana and Apana which are always produced become equal.

76.
Pranas flow in all things, great and small, describable, or indescribable, as fire in gold.

77.

Then this body which is Adhibhautika (composed of elements) becomes Adhidaivata (relating to a tutelar deity) and is thus purified. Then it attains the stage of Ativahika.

78.
Then the body being freed from the inert state becomes stainless and of the nature of Chit. In it, the Ativahika becomes the chief of all, being of the nature of That.

79.
Like the conception of the snake in a rope, so the idea of the release from life and Samsara is the delusion of time.

80.
Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman.

81.
The microcosm and the macrocosm are one and the same; so also the Linga and Sutratman, Svabhava (substance) and form and the self-resplendent light and Chidatma.

82.
The Sakti named Kundalini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the Mulakanda.

83-84. Taking hold of its tail with its mouth, it is in contact with the hole of Brahmarandhra (of Susumna). If a person seated in the Padma posture and having accustomed himself to the contraction of his anus makes his Vayu go upward with the mind intent on Kumbhaka, then Agni comes to Svadhisthana flaming, owing to the blowing of Vayu.
85.
From the blowing of Vayu and Agni, the chief (Kundalini) pierces open the Brahmagranthi and then Vishnugranthi.

86.
Then it pierces Rudragranthi, after that, (all) the six lotuses (or plexuses). Then Sakti is happy with Shiva in Sahasrara Kamala (1000 lotuses seat or pineal gland). This should be known as the highest Avastha (state) and it alone is the giver of final beatitude.

Thus ends the first chapter.
CHAPTER -II
1.
I shall hereafter describe the science called Khechari which is such that one who knows it is freed from old age and death in this world.

2.
One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practise Khechari.

3-4. One should regard that person as his guru on earth who knows Khechari, the destroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of Khechari is not easily attainable, as also its practice.
5.
Its practice and Melana are not accomplished simultaneously. Those that are bent upon practice alone do not get Melana.

6.
Only some get the practice, O Brahmana, after several births, but Melana is not obtained even after a hundred births.

7.
Having undergone the practice after several births, some (solitary) Yogin gets the Melana in some future birth as the result of his practice.

8.
When a Yogin gets this Melana from the mouth of his Guru, then he obtains the Siddhis mentioned in the several books.

9.
When a man gets this Melana through books and the significance, then he attains the state of Shiva freed from all rebirth.

10.
Even Gurus may not be able to know this without books. Therefore this science is very difficult to master.

11.
An ascetic should wander over the earth so long as he fails to get this science and when this science is obtained, then he has got the

Siddhi in his hand (viz., mastered the psychical powers).

12.
Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science.

13.
He should regard as Shiva him who teaches the practice. Having got this science from me, you should not reveal it to others.

14-15. Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahmana, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science Khechari and being then taught well by him, should at first practise it carefully.
16-17. By means of this science, a person will attain the Siddhi of Khechari. Joining with Khechari Sakti (viz., Kundalini Sakti) by means of the (science) of Khechari which contains the Bija (seed of letter) of Khechari, one becomes the lord of Khecharas (Devas) and lives

always amongst them. Khechari Bija (seed-letter) is spoken of as Agni encircled with water and as the abode of Khecharas (Devas).
18.
Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somamsa (Soma or moon part) should also be pronounced in the reverse order.

19.
Then a letter composed of three Amsas of the form of moon has been described; and after that, the eight letter should be pronounced in

the reverse order;

20.
Then consider it as the supreme and its beginning as the fifth and this is said to the Kuta (horns) of the several bhinnas (or parts) of the moon.

21-22(a). This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion) which is born in his body and which is the source of all vicious deeds.
22(b)-23. He who recites this five lakhs of times with very great care – to him the science of Khechari will reveal itself. All obstacles vanish and the Devas are pleased.
24. The destruction of Valipalita (viz., wrinkle and greyness of hair) will take place without doubt. Having acquired this great science, one should practise it afterwards.
25-26. If not, O Brahmana, he will suffer without getting any Siddhi in the path of Khechari. If one does not get this nectar like science in this practice, he should get it in the beginning of Melana and recite it always; (else) one who is without it never gets Siddhi.
27.
As soon as he gets this science, he should practise it; and then the sage will soon get the Siddhi.

28.
Having drawn out the tongue from the root of the palate, a knower of Atman should clear the impurity (of the tongue) for seven days according to the advice of his Guru.

29.
He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Snuhi (“Euphorbia Antiquorum”) and should cut for the space of a hair (the Fraenum Lingui).

30.
Having powdered Saindhava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the seventh day, he should again cut for the space of a hair.

31.
Thus for the space of six months, he should continue it always gradually with great care. In six months, Siro-Bandha (Bandha at the head), which is at the root of the tongue is destroyed.

32.

Then the Yogin who knows timely action should encircle with Siro-Vastra (lit. the cloth of the head) the Vak-Ishvari (the deity presiding over speech) and should draw (it) up.

33.
Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears;

34.
Having gradually practised, it goes to the root of the chin. Then in three years, it goes up easily to the end of the hair (of the head).

35-36. It goes up obliquely to Sakha and downwards to the well of the throat. In another three years, it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat.
37.
Gradually it opens the great adamantine door in the head. The rare science (of Khechari) Bija has been explained before.

38.
One should perform the six Angas (parts) of this Mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis;

39.
And this Karanyasam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay.

40-41(a). Therefore it should be practised, O best of sages, little by little. When the tongue goes to the Brahmarandhra through the outer path, then one should place the tongue after moving the bolt of Brahma which cannot be mastered by the Devas.
41(b)-42. On doing this for three years with the point of finger, he should make the tongue enter within; then it enters Brahmadvara (or hole). On entering the Brahmadvara, one should practise Mathana (churning) well.
43. Some intelligent men attain Siddhi even without Mathana. One who is versed in Khechari Mantra accomplishes it without Mathana.
44-46(a). By doing the Japa and Mathana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform Mathana slowly.
46(b)-47. In six months, the state of Mathana becomes natural like sleep in Children. And it is not advisable to do Mathana always. It should be done (once) only in every month.
48.
A Yogin should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained.

49.
Then he sees the whole universe in his body as not being different from Atman. This path of the Urdhva-Kundalini (higher Kundalini), O chief of Kings, conquers the macrocosm.

Thus ends the second chapter.

CHAPTER -III

1.

Melana-Mantra: Hrim, Bham, Sam, Pam, Pham, Sam, Ksham. The lotus-born (Brahma) said: "O Shankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign ?

2.

In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time).

3.

A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless).

4-5. He should abandon everything else which he thinks is favourable to himself. Keeping the Manas in the midst of Sakti and Sakti in the midst of Manas, one should look into Manas by means of Manas. Then he leaves even the highest stage. Manas alone is the Bindu, the cause of creation and preservation.

6. It is only through Manas that Bindu is produced, like the curd from milk. The organs of Manas is not that which is situated in the middle of Bandhana.

7-8(a). Bandhana is there where Sakti is between the sun and moon. Having known Susumna and its Bheda (piercing) and making the Vayu go in the middle, one should stand in the seat of Bindu and close the nostrils.

8(b)-9(a). Having known Vayu, the above-mentioned Bindu and the Sattva-Prakriti as well as the six Chakras, one should enter the Sukha-Mandala (viz., the Sahasrara or pineal gland, the sphere of happiness).

9(b)-11. There are six Chakras. Muladhara is in the anus; Svadhisthana is near the genital organ; Manipuraka is in the navel; Anahata is in the heart; Visuddhi is at the root of the neck and Ajna is in the head (between the two eyebrows).

12.

Having known these six Mandalas (spheres), one should enter the Sukha-Mandala (pineal gland), drawing up the Vayu and should send it (Vayu) upwards.

13.

He who practises thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, Bindu, Chitta and Chakra.

14-15. Yogins attain the nectar of equality through Samadhi alone. Just as the fire latent in (Sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the Abhyasa Yoga (or practice of Yoga). The fire placed in a vessel does not give light outside.

16. When the vessel is broken, its light appears without. One's body is spoken of as the vessel and the seat of 'That' is the fire (or light) within;

17-18(a). And when it (the body) is broken through the words of a Guru, the light of Brahma Jnana becomes resplendent. With the Guru as the helmsman, one crosses the subtle body and the ocean of Samsara through the affinities of practice.

18(b)-19. That Vak (power of speech) which sprouts in Para, gives forth two leaves in Pashyanti; buds forth in Madhyama and blossoms in Vaikhari – that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with Vaikhari, etc.,).
20-21(a). Whoever thinks that He who is the great lord of that Vak, who is the undifferentiated and who is the illuminator of that Vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).
21(b)-23(a). The three (aspects of consciousness), Vishva, Taijasa and Prajna (in man), the three Virat, Hiranyagarbha and Ishvara in the universe, the egg of the universe, the egg of man and the seven worlds
– all these in turn are absorbed in Pratyagatman through the absorption of their respective Upadhis (vehicles).
23(b)-24(a). The egg being heated by the fire of Jnana is absorbed with its Karana (cause) into Paramatman (Universal Self). Then it becomes one with Para-Brahman.
24(b)-25. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atman as being within the body like a light in a vessel.
26. Atman is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.
27-28(a). The Vijnana Atman that dwells in this body is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state.
28(b)-29(a). Who am I ? How has this stain of mundane existence accrued to me ? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states ?
29(b)-30. Just as a bale of cotton is burnt by fire, so the Chidabhasa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all.
31-32. When the worldly wisdom is destroyed, Pratyagatman that is in the Dahara (Akasa or ether of the heart) obtains Vijnana, diffusing itself everywhere and burns in an instant Jnanamaya and Manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.
33.
That Muni who contemplates thus till sleep and till death is to be known as a Jivanmukta. Having done what ought to be done, he is a fortunate person.

34.
And having given up (even) the state of a Jivanmukta, he attains Videhamukta (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air.

35.
Then That alone remains which is soundless, touchless, formless and deathless, which is the Rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great and which is permanent, stainless and decayless.

Thus ends the third chapter.
Hari Om Tat Sat !
Om ! May He protect us both together; may He nourish us both

together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yogakundalini Upanishad belonging to the Krishna-Yajur-Veda.

61. Yoga Sikha Upanishad

Om ! May He protect us both together; may He nourish us both
together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Chapter

"All the living beings are surrounded by the net of illusion, Oh God, Parameshwara, Oh God of Gods, How will they attain salvation? Be kind enough to tell." Asked Lord Brahma to Lord Parameshwara and he replied as follows: 1.1
Some people say that the only way out is Jnana (knowledge). To attain occult powers, that alone will not suffice. How can Jnana without Yoga lead to salvation? It is also true that Yoga alone without Jnana will not lead to salvation. So the one who aims at salvation, should learn Jnana and Yoga together. 1.2
Like a rope ties a bird, the minds of all living beings are tied. Enquiries and researches do not affect the tie of this mind. So the only way to win over this mind is through victory over Prana. There is no other option to get victory over Prana except Yoga and there are no methods except those shown by Siddhas. 1.3
So I am teaching you this Yoga Shika (head of all yogas). It is greater than all Jnanas. After sitting in either Padmasana (lotus position) or any other Asana, and after concentrating the sight to the tip of the nose and after controlling both the hands and legs, meditate on the letter 'Om' with a concentrated mind. If one continuously meditates on Parameshwara, he would become an expert in yoga and the Parameshwara would appear before him. 1.4
If we sit in an asana and continuously practice, the bindu will cease from going down. Without Pooraka and Rechaka, the Prana would stand in Kumbhaka for a very long time. You would hear different types of sound. The nectar will start flowing from the place of the moon. Hunger and thirst will cease. Mind would get concentrated on the ever flowing bliss. The four steps for this are Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga. The great Maha Yoga, which is one, has been divided in to four and named as above. The prana goes out with sound "ham" and goes in with the word "sa", and all beings naturally chant the mantra "Hamsa, Hamsa" (while exhaling and inhaling). This is chanted in the Sushumna after being taught by the Guru in an inverted manner (Hamsa inverted is soham). This chanting of the mantra "Soham, Soham (I am it)" is called Mantra Yoga. Sun is the letter "Ha" and moon is the letter "Tha". The joining of sun and the moon is the Hatha Yoga. Due to Hatha Yoga, the idiocy which is the cause of all doshas (draw backs) is swallowed. When the merging of Jeevatma

and Paramatma takes place, mind melts and vanishes. And only air of Prana remains. This is called Laya Yoga. Because of Laya Yoga that heavenly Swathmananda Sowkhya (the well being of the joy of ones own soul) is attained. In the great temple of the middle of yoni (the female organ) the principle of the Devi, which is red like Hibiscus flower lives as Rajas in all beings. The merger of this rajas with the male principle is called Raja Yoga. As a result of Raja Yoga, the Yogi gets all the occult powers like Anima. You have to understand that all these four types of Yogas are nothing but the merger of Prana, Apana and Samana. 1.5
For all those who have a body, their body is the temple of Shiva. It can give them occult powers. The triangular part in between the anus and penis is called the mooladhara. This is the place where Shiva lives as a life giving force. There the Parashakthi called Kundalani lives. From there wind is produced. The fire is also produced from there. From there only the sound 'Hamsa' and the mind are also produced. This place which would give whatever is asked for is called Kamakhya peetam (the seat of passion). In the edge of the anus is the Swadishtana Chakra with six petals. Near the belly is the Mani Poora Chakra with its ten petals. In the place near the heart the Anahatha Chakra with its 12 petals exists. And, Hey Lord Brahma, this is called the Poorna Giri Peeta. In the depression in the throat, Vishudhi Chakra with its 16 petals exists. Hey lord of Lords, that is the Jalandara Chakra. In between the eyelids is the Agna Chakra with its two petals. Over that is the Maha Peeta called Udayana. 1.6
Second Chapter This world functions because of the unclear foundation power which is described as Maha Maya, Maha Lakshmi, Maha Devi and Maha Saraswathi. That power shines in a micro form as a Bindu (dot) on the Peeta (seat). That Bindu breaks the Peeta and emerges from there in the form of Nadha (sound). That Nadha Brahma assumes three shapes viz., Macro, Micro and external. The macro form is the big shape which is pervaded by the five Brahmans. The micro form which arises from the Nadha with its three Bheejas (roots) is the form of Hiranya Garbha. Para is the ever true property of Satchitananda. By continuously chanting the Atma mantra, the glitter will occur in Para Thathwa (the philosophy of the external). For the Yogi who has stopped his mind, this appears in the micro form similar to the flame of the lamp, moon's crescent, like a fire fly, like a streak of lightning and like the glitter of stars. There are no greater mantras than Nadha (sound), no Gods greater than Atma, no greater worship than the meditation and no pleasure greater than satisfaction. My devotee who understands this would remain stable in his happiness. To that great man who has great devotion to God as well as similar great devotion to his teacher, all this would be understood automatically.
Third Chapter
That great ever living Nadha (sound) is called Sabhda Brahman. It is the strength residing in the Mooladhara. Para is the foundation for its own self and is of the form of Bindhu. That Nadha coming out of Parashakthi (similar to the germ coming out of the seed) is called Pasyanthi (we see). The Yogis who are able to see using the Pasyanthi Shakthi, understand that it is the whole world. That power produces sound like a rain starting from the heart. Hey Lord of Lords, there it is called Madhyama. It is called Vaikari when it merges in the sound form with Prana and exists in the throat and jaw. It produces all the alphabets from Aa to Ksha. From alphabet words arise and from words rise the sentences and from them all the Vedas and Mantras. This Goddess Saraswathi lives in the cave of intelligence in all beings. In meditation when will power melts, you can reach this Para Thathwa.
Fourth Chapter
Because the divine power is single, there are no differences there. You have to understand that the thought process of living beings is like seeing a snake in a rope. When you do not know, it is a rope and then for a small time the rope appears as a snake. The ordinary intelligence is similar to this. We see everything as the world that we see. There is no reason or basis for this world to be different from this Brahman. So the World is only Brahman and not anything

different. If you understand the Para Thathwa like this, where is the cause for differentiation. 4.1
In Taittiriya Upanishad fear has been told as belonging to that foolish person who finds difference between Jeevatma(soul) and Paramatma (God). Though this world has been told as some thing to be experienced, in the next moment it vanishes like a dream. There is no state of waking up in a dream. There is no dream in the state of waking up. Both of them are not there in Laya. Laya is not in both of them. All these three are illusions created by the three characters. The one who sees this would be above characteristics and would be forever. 4.2
The Chaithanya (activity) starts in the form of the world. All these are Brahman. It is useless to differentiate it as Atma and Anatma when dealing with wise people. The foolish man thinks that body is attached to the soul. The belief that pot is mixed with the mud and the water is mixed with mirage and similarly the belief that body is mixed up with the soul is because of taking recourse to ignorance. 4.3
Fifth Chapter
That Yogi who has mastered yoga and who has complete control over his senses would attain whatever he imagines. The Teacher (guru) is the Brahma, He is Vishnu and He is the Lord of Lords Sadashiva and there is nobody greater than the teacher in all the three worlds. We should worship with devotion that Parameshwara, who is the great Soul who has taught us the divine knowledge. The one who worships like that would get the result of Jnana fully. Do not keep your aim because of the wavering mind on occult powers. The one who knows this principle well, is the one who has attained salvation. There is no doubt about it.
Sixth Chapter
That great light in which the Bhoo Loka, Bhuvar Loka and Suvar Loka [Worlds] and the Sun, Moon and Fire Gods, are but a small part in the letter “Om”. When mind wavers, the worldly life and when it is firm, the salvation will result. So Lord Brahma, using great intelligence we have to keep the mind not to waver. For desire to posses wealth, the mind is the reason. When that is destroyed, the world would be destroyed. One should with lot of effort start the treatment for that. When a man looks after his mind using his mind and realizes that it has stopped running, he would see the Parabrahman, which is very difficult to see. The Yogi is able to get salvation by seeing his mind with his mind. We have to see the mind with the mind and hanker for that mad state. We have to see the mind with the mind and be stable in Yoga. 6.1
In any place where the wind moves, the mind also wavers. Mind is called moon, sun, wind, sight and fire. The Bindu(dot), Nadha (sound) and the Kala (crescent) are the Gods Vishnu, Brahma and Ishwara. By constant practice of Nadha, the bad influences will vanish. That which is Nadha becomes the Bindu and then becomes the mind. One has to clearly aim at the unification of Nadha, Bindu and Chintha. Mind itself is the Bindu and that is the reason for the state of creation of the world. Similar to milk being produced by the cow, Bindu is produced by the mind. 6.2
The one who realizes well the six wheels (Agna chakras) enters the world of pleasure. One has to enter it by controlling the airs in the body. One has to send the air (Vayu) upwards. One has to practice Vayu, Bindu Chakra and Chintha. Once the Yogi realizes Samadhi by one of them, he feels that everything is nectar like. Similar to the fact that the fire inside the wood cannot be brought out without churning it by another wood, without practice, the lamp of wisdom can not be lit. Adopting his teacher as the one who pilots the ship and by adopting his teachings as the stable ship, with the power of constant practice, one crosses the sea of this birth. Thus tells this Upanishad.
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;

May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yoga-Sikhopanishad belonging to the Krishna-Yajur-Veda.

62. Yoga Tattva Upanishad

Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
I shall now describe Yoga-Tattva (Yoga-Truth) for the benefit of Yogins who are freed from all sins through the hearing and the studying of it.

2.
The supreme Purusha called Vishnu, who is the great Yogin, the great being and the great Tapasvin, is seen as a lamp in the path of the truth.

3.
The Grandfather (Brahma) having saluted the Lord of the universe (Vishnu) and having paid Him due respects, asked Him (thus): “Pray, explain to us the truth of Yoga which includes in it the eight

subservients.”

4.
To which Hrisikesha (the Lord of the senses or Vishnu) replied thus: “Listen. I shall explain its truth. All souls are immersed in happiness and sorrow through the snare of Maya.

5-6. Kaivalya, the supreme seat, is the path which gives them emancipation, which rends asunder the snare of Maya, which is the destroyer of birth, old age and disease and which enables one to overcome death. There are no other paths to salvation. Those who go round the net of Shastras are deluded by that knowledge.

7.
It is impossible even for the Devas to describe that indescribable state. How can that which is self-shining be illuminated by the Shastras ?

8.
That only which is without parts and stains and which is quiescent beyond all and free from decay becomes the Jiva (self) on account of the results of past virtues and sins.

9.
How did that which is the seat of Paramatman, is eternal and above the state of all existing things and is of the form of wisdom and without stains attain the state of Jiva ?

10.
A bubble arose in it as in water and in this (bubble) arose Ahankara. To it arose a ball (of body) made of the five (elements) and bound by Dhatus.

11.
Know that to be Jiva which is associated with happiness and misery and hence is the term Jiva applied to Paramatman which is pure.

12-13. That Jiva is considered to be the Kevala (alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart-burning, grief and gladness.
14.
So I shall tell you the means of destroying (these) sins. How could Jnana capable of giving Moksha arise certainly without Yoga ?

15.
And even Yoga becomes powerless in (securing) Moksha when it is devoid of Jnana. So the aspirant after emancipation should practise (firmly) both Yoga and Jnana.

16.
The cycle of births and deaths comes only through Jnana and perishes only through Jnana. Jnana alone was originally. It should be known as the only means (of salvation).

17-18(a). That is Jnana through which one cognises (in himself) the real nature of Kaivalya as the supreme seat, the stainless, the partless and of the nature of Sachchidananda without birth, existence and death and without motion and Jnana.
18(b)-19. Now I shall proceed to describe Yoga to you: Yoga is divided into many kinds on account of its actions: (viz.,) Mantra-Yoga, Laya-Yoga, Hatha-Yoga and Raja-Yoga.
20.
There are four states common to all these: (viz.,) Arambha, Ghata, Parichaya and Nishpatti.

21.
O Brahma, I shall describe these to you. Listen attentively. One should practise the Mantra along with its Matrikas (proper intonations of the sounds) and others for a period of twelve years;

22.
Then he gradually obtains wisdom along with the Siddhis, (such as) Anima, etc. Persons of weak intellect who are the least qualified for Yoga practise this.

23-24(a). The (second) Laya-Yoga tends towards the absorption of the Chitta and is described in myriads of ways; (one of which is) – one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping, or eating. This is called Laya-Yoga.
24(b)-25. Now hear (the description of) Hatha-Yoga. This Yoga is said to possess (the following) eight subservients, Yama (forbearance), Niyama (religious observance), Asana (posture), Pranayama (suppression of breath), Pratyahara (subjugation of the senses), Dharana

(concentration), Dhyana, the contemplation on Hari in the middle of the eyebrows and Samadhi that is the state of equality.
26-27. Maha-Mudra, Maha-Bandha and Khechari, Jalandhara, Uddiyana and Mula-Bandha, uttering without intermission Pranava (OM) for a long time and hearing the exposition of the supreme truths, Vajroli, Amaroli and Sahajoli, which form a triad – all these separately I shall give a true description of.
28-29(a). O four-faced one (Brahma), among (the duties of) Yama moderate eating – and not others – forms the principal factor; and non-injury is most important in Niyama.
29(b). (The chief postures are) four (viz.,) Siddha, Padma, Simha and Bhadra.
30-31. During the early stages of practice the following obstacles take place, O four-faced one, (viz.,) laziness, idle talk, association with bad characters, acquisition of Mantras, etc., playing with metals (alchemy) and woman, etc., and mirage. A wise man having found out these should abandon them by the force of his virtues.
32.
Then assuming Padma posture, he should practise Pranayama. He should erect a beautiful monastery with a very small opening and with no crevices.

33.
It should be well pasted with cow-dung or with white cement. It should be carefully freed from bugs, mosquitoes and lice.

34.
It should be swept well every day with a broom. It should be perfumed with good odours; and fragrant resins should burn in it.

35-36(a). Having taken his seat neither too high nor too low on a cloth, deer-skin and Kusa grass spread, one over the other, the wise man should assume the Padma posture and keeping his body erect and his hands folded in respect, should salute his tutelary deity.
36(b)-40. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor vary rapidly and snapping the fingers once is called a Matra.
41-44. Drawing the air through the left nostril for about sixteen Matras and having retained it (within) for about sixty-four Matras, one should expel it again through the right nostril for about thirty-two Matras. Again fill the right nostril as before (and continue the rest). Practise cessation of breath four times daily (viz.,) at sunrise, noon, sunset and midnight, till eighty (times are reached). By a continual practice for about three months, the purification of the Nadis takes place. When the Nadis have become purified, certain external signs appear on the body of the Yogin.
45-46(a). I shall proceed to describe them. (They are) lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body and along with these, absence of restlessness in the body.
46(b)-49. The proficient in Yoga should abandon the food detrimental to the practice of Yoga. He should give up salt, mustard; things sour, hot, pungent, or bitter vegetables; asafoetida, etc., worship of fire, women, walking, bathing at sunrise, emaciation of the body by fasts, etc. During the early stages of practice, food of milk and ghee is ordained; also food consisting of

wheat, green pulse and red rice are said to favour the progress. Then he will be able to retain his breath as long as he likes.
50-53. By thus retaining the breath as long as he likes, Kevala Kumbhaka (cessation of breath without inspiration and expiration) is attained. When Kevala Kumbhaka is attained by one and thus expiration and inspiration are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice), sweat is given out; he should wipe it off. Even after that, owing to the retaining of the breath, the person practising it gets phlegm. Then by an increased practice of Dharana, sweat arises.
54.
As a frog moves by leaps, so the Yogin sitting in the Padma posture moves on the earth. With a (further) increased practice, he is able to rise from the ground.

55.
He, while seated in Padma posture, levitates. There arises to him the power to perform extraordinary feats.

56.
He does (or should) not disclose to others his feats of great powers (in the path). Any pain small or great, does not affect the Yogin.

57.
Then excretions and sleep are diminished; tears, rheum in the eye, salivary flow, sweat and bad smell in the mouth do not arise in him.

58-60. With a still further practice, he acquires great strength by which he attains Bhuchara Siddhi, which enables him to bring under his control all the creatures that tread this earth; tigers, Sarabhas (an animal with eight legs), elephants, with bulls or lions die on being struck by the palm of the Yogin. He becomes as beautiful as the god of love himself.
61-62. All females being taken up with the beauty of his person will desire to have intercourse with him. If he so keeps connection, his virility will be lost; so abandoning all copulation with women, he should continue his practice with great assiduity. By the preservation of the semen, a good odour pervades the body of the Yogin.
63.
Then sitting in a secluded place, he should repeat Pranava (OM) with three Pluta-Matras (or prolonged intonation) for the destruction of his former sins.

64.
The Mantra, Pranava (OM) destroys all obstacles and all sins. By practising thus he attains the Arambha (beginning or first) state.

65-66. Then follows the Ghata (second State) – one which is acquired by constantly practising suppression of breath. When a perfect union takes place between Prana and Apana, Manas and Buddhi, or Jivatma and Paramatman without opposition, it is called the Ghata state. I shall describe its signs.
67. He may now practise only for about one-fourth of the period prescribed for practice before. By day and evening, let him practise only for a Yama (3 hours).
68-69(a). Let him practise Kevala Kumbhaka once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called Pratyahara.

69(b). Whatever he sees with his eyes, let him consider as Atman.
70.
Whatever he hears with his ears, let him consider as Atman. Whatever he smells with his nose, let him consider as Atman.

71.
Whatever he tastes with his tongue, let him consider as Atman. Whatever the Yogin touches with his skin, let him consider as Atman.

72.
The Yogin should thus unwearied gratify his organs of sense for a period of one Yama every day with great effort.

73-74. Then various wonderful powers are attained by the Yogin, such as clairvoyance, clair-audience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible and the transmutation of iron into gold when the former is smeared over with his excretion.
75-76. That Yogin who is constantly practising Yoga attains the power to levitate. Then should the wise Yogin think that these powers are great obstacles to the attainment of Yoga and so he should never take delight in them. The king of Yogins should not exercise his powers before any person whatsoever.
77. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed.
78-79. His disciples would, without doubt, request him to show his powers for the gratification of their own desires. One who is actively engaged in one's duties forgets to practise (Yoga); so he should practise day and night Yoga without forgetting the words of the Guru. Thus passes the Ghata state to one who is constantly engaged in Yoga practice.
80. To one nothing is gained by useless company, since thereby he does not practise Yoga. So one should with great effort practise Yoga.
81-83(a). Then by this constant practice is gained the Parichaya state (the third state). Vayu (or breath) through arduous practice pierces along with Agni the Kundalini through thought and enters the Susumna uninterrupted. When one's Chitta enters Susumna along with Prana, it reaches the high seat (of the head probably) along with Prana.
83(b). There are the five elements: Prithvi, Apas, Agni, Vayu and Akasa.
84-87(a). To the body of the five elements, there is the fivefold Dharana. From the feet to the knees is said to be the region of Prithvi, is four-sided in shape, is yellow in colour and has the Varna (or letter) 'La'. Carrying the breath with the letter 'La' along the region of earth (viz., from the foot to the knees) and contemplating upon Brahma with four faces and four mouths and of a golden colour, one should perform Dharana there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element.
87(b)-90. The region of Apas is said to extend from the knees to the anus. Apas is semi-lunar in shape and white in colour and has 'Va' for its Bija (seed) letter. Carrying up the breath with the letter 'Va' along the regions of Apas, he should contemplate on the God Narayana having four arms and a crowned head, as being of the colour of pure crystal, as dressed in orange clothes and as decayless; and practising Dharana there for a period of two hours, he is freed from all sins. Then there is no fear for him from water and he does not meet his death in water.
91. From the anus to the heart is said to be the region of Agni. Agni is triangular in shape, of red colour and has the letter 'Ra' for its (Bija) seed.

92-93(a). Raising the breath made resplendent through the letter ‘Ra’ along the region of fire, he should contemplate on Rudra, who has three eyes, who grants all wishes, who is of the colour of the midday sun, who is daubed all over with holy ashes and who is of a pleased countenance.
93(b)-94(a). Practising Dharana there for a period of two hours, he is not burnt by fire even though his body enters the fire-pit.
94(b)-96. From the heart to the middle of the eyebrows is said to the region of Vayu. Vayu is hexangular in shape, black in colour and shines with the letter 'Ya’. Carrying the breath along the region of Vayu, he should contemplate on Ishvara, the Omniscient, as possessing faces on all sides; and practising Dharana there for two hours, he enters Vayu and then Akasa.
97-98(a). The Yogin does not meet his death through the fear of Vayu. From the centre of the eyebrows to the top of the head is said to be the region of Akasa, is circular in the shape, smoky in colour and shining with letter ‘Ha’.
98(b)-101(a). Raising the breath along the region of Akasa, he should contemplate on Sadashiva in the following manner, as producing happiness, as of the shape of Bindu, as the great Deva, as having the shape of Akasa, as shining like pure crystal, as wearing the rising crescent of moon on his head, as having five faces, ten hands and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Uma (the goddess) in one-half of his body, as ready to grant favours and as the cause of all the causes.
101(b). By practising Dharana in the region of Akasa, he obtains certainly the power of levitating in the Akasa (ether).
102. Wherever he stays, he enjoys supreme bliss. The proficient in Yoga should practise these five Dharanas.
103. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahma.
104-105. Then he should practise Dharana for a period of six Ghatikas (2 hours, 24 minutes). Restraining the breath in (the region of) Akasa and contemplating on the deity who grants his wishes – this is said to be Saguna Dhyana capable of giving (the Siddhis) Anima, etc. One who is engaged in Nirguna Dhyana attains the stage of Samadhi.
106. Within twelve days at least, he attains the stage of Samadhi. Restraining his breath, the wise one becomes an emancipated person.
107. Samadhi is that state in which the Jivatman (lower self) and the Paramatman (higher Self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so.
108-109(a). He will become absorbed in Parabrahman and does not require Utkranti (going out or up). But if he does not so desire and if his body is dear to him, he lives in all the worlds possessing the Siddhis of Anima, etc.
109(b)-110. Sometimes he becomes a Deva and lives honoured in Svarga; or he becomes a man or an Yaksha through his will. He can also take the form of a lion, tiger, elephant, or horse through his own will.
111. The Yogin becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure but the result is the same.
112-115(a). Place the left heel pressed on the Anus, stretch the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can and then slowly breathe out. After practising it with the left foot, practise it with the right. Place the foot that was stretched before on the thigh. This is Maha-Bandha and should be practised on both sides.
115(b)-117(a). The Yogin sitting in Maha-Bandha and having inhaled the air with intent mind, should stop the course of Vayu (inside) by means of the throat Mudra and occupying the two

sides (of the throat) with speed. This is called Mahavedha and is frequently practised by the Siddhas.
117(b)-118(a). With the tongue thrust into the interior cavity of the head (or throat) and with the eyes intent on the spot between the eyebrows, this is called Khechari-Mudra.
118(b)-119(a). Contracting the muscles of the neck and placing the head with a firm will on the breast, this is called the Jalandhara (Bandha); and is a lion to the elephant of death.
119(b)-120(a). That Bandha by which Prana flies through Susumna is called Uddiyana Bandha by the Yogins.
120(b)-121(a). Pressing the heal firmly against the anus, contracting the anus and drawing up the Apana, this is said to be Yoni-Bandha.
121(b)-122(a). Through Mula-Bandha, Prana and Apana as well as nada and Bindu are united and gives success in Yoga; there is no doubt about this.
122(b)-124(a). The one practising in a reversed manner (or on both sides) which destroys all diseases, the gastric fire is increased. Therefore a practitioner should collect a large quantity of provisions, (for) if he takes a small quantity of food, the fire (within) will consume his body in a moment.
124(b)-125. On the first day, he should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and greyness of hair will disappear within three months.
126. He who practises only for a period of a Yama (twenty-four minutes) every day conquers time. He who practises Vajroli becomes a Yogin and the repository of all Siddhis.
127-128. If the Yoga Siddhis are ever to be attained, he only has them within his reach. He knows the past and the future and certainly moves in the air. He who drinks of the nectar thus is rendered immortal day by day. He should daily practise Vajroli. Then it is called Amaroli.
129-131(a). Then he obtains the Raja-Yoga and certainly he does not meet with obstacles. When a Yogin fulfils his action by Raja-Yoga, then he certainly obtains discrimination and indifference to objects. Vishnu, the great Yogin, the grand one of great austerities and the most excellent Purusha is seen as a lamp in the path of truth.
131(b)-134(a). That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his mother will now be wife and she who is now wife is (or will be) verily mother. He who is now father will be again son and he who is now son will be again father. Thus are the egos of this world wandering in the womb of birth and death like a bucket in the wheel of a well and enjoying the worlds.
134(b)-136(a). There are the three worlds, three Vedas, three Sandhyas (morning, noon and evening), three Svaras (sounds), three Agnis and Gunas, and all these are placed in the three letters (OM). He who understands that which is indestructible and is the meaning of the three (OM) – by him are all these worlds strung. This is the Truth, the supreme seat.
136(b)-138(a). As the smell in the flower, as the ghee in the milk, as the oil in the gingelly seed and as the gold in the quartz, so is the lotus situated in the heart. Its face is downwards and its stem upwards. Its Bindu is downwards and in its centre is situated Manas.
138(b)-139(a). By the letter ‘A’, the lotus becomes expanded; by the letter ‘U’, it becomes split (or opened). By the letter ‘M’, it obtains Nada; and the Ardha-Matra (half-metre) is silence.
139(b)-140(a). The person engaged in Yoga obtains the supreme seat, which is like a pure crystal, which is without parts and which destroys all sins.
140(b)-141. As a tortoise draws its hands and head within itself, so drawing in air thus and expelling it through the nine holes of the body, he breathes upwards and forwards.

142. Like a lamp in an air-tight jar which is motionless, so that which is seen motionless through the process of Yoga in the heart and which is free from turmoil, after having been drawn from the nine holes, is said to be Atman alone."
Om ! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Yogatattva Upanishad belonging to the Krishna-Yajur-Veda.
SAMA-VEDA

63. Aruni Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Om. Aruna's son went to the sphere of Brahma, the Creator, and reaching there said, "Lord, in what way can I relinquish work altogether ?" Brahma said to him: You must give up your sons, brothers, friends, and the rest, your hair-tuft and the holy thread, your sacrifices and books regulating them, your scriptures; must give up the

(seven upper) spheres entitled Bhur, Bhuvar, Svar, Mahar, Jana, Tapas, and Satya, and the (seven nether) spheres, viz., Atala, Patala, Vitala, Sutala, Rasatala, Talatala and Mahatala, together with the (whole) universe; and must take on the staff and the scanty clothing of the Sannyasin; you must renounce everything else, aye, everything else.

2.
The householder, or the Brahmachari, or the Vanaprashta should commit the fires that lead to the different spheres to the fire that is in the stomach, and consign the sacred Mantra, Gayatri, to the fire that is in his own speech, should throw the holy thread on the ground or into water. The Kutichara living a Brahmachari's life should give up his relatives, and discard his begging bowl, and the straining-cloth, should give up his triple staves, and the fires that lead to particular spheres. (So said Prajapati). Henceforward he should behave like one who has got no Mantra to repeat, should give up the desire to go to the higher spheres, bathe at the beginning of the three meeting-points of the day, viz., morning, noon, and evening, should effect a union with his Atman through the highest concentration, and from amongst the (whole range of the) Vedas should repeat only the Aranyakas, only the Upanishads, aye, nothing but the Upanishads.

3.
Verily I am Brahman, the Sutra; the Sutra is Brahman for It originates (the cosmos); I myself am the sutra because I am a man of realisation – the wise one who has realised this should give up his triple holy thread. “I have renounced, I have renounced, I have renounced” – uttering this thrice he should declare – “From me there is no fear (in word, thought, or deed) to any being, for from me everything has proceeded”. Uttering the Mantra – “That art my friend, so protect me (from cows, serpents, etc.), thou art strength and my friend, in all seen and unseen danger thou art the Thunder of the Lord of the Universe”, etc., he should hold up high the bamboo staff and put on the loin-cloth. He should take food as if it were medicine, aye, as if it were medicine. Carefully guard (oh, ye all who are concerned) your chastity (in thought, word and deed), non-injury, non-acceptance

of (superfluous) gifts, non-thieving and truthfulness – guard them by all means, aye, do guard !

4.
Now then the duties of the highest class of itinerant monks – the Paramahamsa Parivrajakas (are as follows): They must sit and lie down on the ground. Those having already taken the vow of chastity etc., should use an earthen bowl or one made of gourd, or a wooden bowl; they should give up lust anger, avarice, infatuation, ostentation, haughtiness, jealousy, attachment to objects, egotism, falsehood and the like. The Sannyasin should stay at one place during the four months of the rainy season and during the remaining eight months wander alone, or with a single companion, aye, a single companion.

5.
Verily one who has realised the (true) import of the Vedas may give up those things (previously enumerated) after the investiture with the holy thread, or he may do so even before that ceremony – (give up) his father, son, his sacrificial fires, and the holy thread, his works, his wife and all else that he may possess. Sannyasins enter a village for begging purposes only, with their palms or their stomach as the receptacle for food. Uttering “Om” “Om” “Om”, they should mentally place this Mantra, the Upanishad, in the different parts of their body. He who realises the Truth in this manner is really the wise one. He who knows this (and is a Brahmachari taking on the monastic vow) should give up the staff made of the wood of the Palasha (Dhak), Bilva (Marmelos), or Audumbara (Fig) trees, his skin and girdle and the holy thread, etc., and thus be a hero. “That supreme state of the all-pervading Deity the sages realise for all time like the eye pervading from one end of the sky to the other.” “Sages purged of all impurities like anger etc., who have awakened from the sleep (of ignorance), kindle that Truth (in the minds of the enquirers), that supreme state of the all-pervading Deity.” Such indeed is the injunction of the scriptures leading to liberation – the injunction of the Vedas, aye, of the Vedas.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Arunyupanishad, included in the Sama-Veda.

64. Avyakta Upanishad

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The three states of evolution in the beginning were Avyakta(indeterminate), Mahattatwa (determined indeterminate) and Ahamkara(determinate). For each of these is a sukta.
Avyakta – Naasadeeya Sukta
SAMA-VEDA
Mahattatwa – Hiranyagarbha Sukta Ahamkara --Purusha Sukta
NAASADEEYA SUKTA
1.
Naa sa daasee nno sa daasee ttadaaneem naa see drajo no vyomaaparo yat ki maavareevah kuhakasya sharman ambhah kimaaseed gahanam gabheeram

2.
Na mrithyu raaseed amritham na tharhi Na raatryaa ahna aaseeth prakethah, Anee davaatham svadhayaa thadekam Thasmaad anya nna parah kincha naasa

3.
Thama aaseeth thamasaa goodha magre Praketham salilam sarva maa idam Thucche naabhu apihitham yadaaseeth

4.
Kaamah thadagre samavartha thaadhi Manaso rethah prathamam yadaaseeth Satho bandhu masathi niravindan Hridi pratheeshyaa kavayo maneeshaa

5.
Thirashcheeno vithatho rashmi reshaam Adhasvi daasee dupari svi daaseeth Rethodhaa aasan mahimaana aasat Svadhaa avasthaat prayathih parasthath

6.
Ko addhaa veda ka iha pravochat Kutha aajaathaa kutha iyam visrishtih Arvaagdevaa asya vivarjanena Adha ko veda yata aababhoova

7.
Idam visrishti ryata aababhoova Yadi vaa dadhe yadi vaa na dadhe Yo asya adhyakshah parame vyoman So anga veda yadi vaa na veda

Thapasah thanmahinaa jaaya thaikam
TRANSLATION
Then there was neither Aught nor Naught, no air nor sky beyond.
What covered all? What rested all? In watery gulf profound?
Nor death was then, nor deathlessness, nor change of night and day.
That one breathed calmly, self-sustained; naught else beyond it lay.
Gloom hid in gloom existed first-one sea eluding view.
The one a void in chaos wrapt, by inward forever grew.
Within it first arose desire, the primal germ of mind,
which nothing with existence links, as ages searching find.
The kindling ray that shot across the dark and dreariness-was it beneath or high aloft? What bard can answer this?
There fecundating powers were found and mighty forces strove –

A self supporting mass beneath, and energy above.
Who knows and whoever told, from whence this vast creation rose?
No gods had been born. Who then can e'er the truth disclose
whence sprang this world, whether framed by hand divine or no-
Its lord in heaven alone can tell, if he can show.

(The translation is taken from MUIR'S ORIGINAL SANSKRIT TEXTS, Vol. V)
Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.

SAMA-VEDA
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Avyaktopanishad, included in the Sama-Veda.

65. Chandogya Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Peace ! Peace ! Peace !
I-i-1: One should meditate on the syllable Om; the Udgitha, for one

sings the Udgitha, beginning with Om. Of this, the explanation

follows. I-i-2: The essence of all these beings is the earth. The essence of the earth is water. The essence of water is vegetation. The essence of vegetation is man. The essence of man is speech. The essence of speech is Rik. The essence of Rik is Saman. The essence of Saman is Udgitha.
I-i-3: The syllable Om which is called Udgitha, is the quintessence of the essences, the supreme, deserving of the highest place and the eighth.
I-i-4: Which one is Rik ? Which one is Saman ? Which one is Udgitha ? This is being considered now.
I-i-5: Speech alone is Rik. Prana is Saman. The syllable Om is Udgitha. Speech and Prana, (the sources of) Rik and Saman, taken together form a couple.
I-i-6: This couple is joined together in the syllable Om. Whenever a couple come together, they, indeed, fulfil each other's desire.
I-i-7: He who meditates upon this syllable as Udgitha knowing it thus (as the fulfiller), verily becomes a fulfiller of all the desirable ends.
I-i-8: That verily is the syllable of assent, for whenever one assents to a thing, one says only 'Om'. Assent alone is prosperity. He who meditates upon this syllable as Udgitha, knowing it thus (as endowed with the quality of prosperity), verily becomes one who increases all the desirable ends.
I-i-9: With this does the threefold knowledge proceed; (because) with Om does one cause to listen; with Om does one recite; with Om does one sing aloud. For the worship of this syllable, with its own greatness and essence (the Vedic rites are performed).

I-i-10: He who knows it thus and he who does not know – both perform actions with it. For knowledge and ignorance are different (in their results). Whatever is performed with knowledge, faith and meditation becomes more effective. Up to this truly is the explanation of (the greatness of) this syllable Om.
I-ii-1: Once upon a time the gods and the demons, both descendants of Prajapati, were engaged in a fight. In that fight, the gods performed the rites of the Udgatir priests resolving, 'With this we shall defeat them'.
I-ii-2: Then they meditated on (the deity of) Prana connected with the nose, as Udgitha; the demons pierced it with evil. Therefore with it, the nose, one smells both the fragrant and the foul, for it has been pierced with evil.
I-ii-3: Then they meditated on (the deity of) speech as Udgitha; the demons pierced it with evil. Therefore with it one speaks both truth and untruth, for it has been pierced with evil.
I-ii-4: Then they meditated on (the deity of) eye as Udgitha; the demons pierced it with evil. Therefore with the eye one sees both the sightly and the unsightly, for it has been pierced with evil.
I-ii-5: Then they meditated on (the deity of) ear as Udgitha; the demons pierced it with evil. Therefore with the ear one hears both the pleasant and the unpleasant, for it has been pierced with evil.
I-ii-6: Then they meditated on (the deity of) mind as Udgitha; the demons pierced it with evil. Therefore with the mind one thinks both good and evil thoughts, for it has been pierced with evil.

I-ii-7: Then they meditated on the Prana in the mouth as Udgitha. The demons came in clash with it and were destroyed, just as a lump of clay is destroyed, striking against a hard rock.
I-ii-8: Thus it is that the Prana in the mouth has not been destroyed and is pure. Even as a lump of clay striking against a hard rock is destroyed, so will he be destroyed who wishes to do evil to one who knows this (the purity of Prana) or who (actually) injures that knower, for he is like a hard rock.
I-ii-9: With this Prana in the mouth one discerns neither sweet smell nor foul, for it is free from sin. What one eats or drinks through this, even with that he maintains the other Pranas. And not finding this at the time of death, the Prana in the mouth and its dependants depart; and thus indeed one opens the mouth at the time of death.
I-ii-10: Angiras meditated on that Prana as Udgitha. The sages consider this alone as Angirasa which is the essence of the limbs.
I-ii-11: So Brihaspati meditated on Prana as Udgitha. The sages consider this alone as Brihaspati, for speech is great and this Prana is its lord.
I-ii-12: So Ayasya meditated on Prana as Udgitha (identifying it with himself). The sages consider this alone as Ayasya for it goes out of the mouth.
I-ii-13: Baka, the son of Dalbha, knew it thus. So he became the Udgatir-singer of the sacrificers dwelling in Naimisa. For their sake he sang to fulfil their desires.
I-ii-14: He who knows it thus and meditates on the Udgitha as the syllable Om, looking upon it as Prana, certainly becomes the singer (and procurer) of the desired objects. This is the meditation with reference to the body.
I-iii-1: Now the meditation (on the Udgitha) with reference to the gods is described. One should meditate on him who gives heat (i.e. the sun) as Udgitha. Verily, when he rises, he sings aloud for the sake of all creatures. When he rises, he dispels darkness and fear. Verily, he who knows the sun as being endowed with these qualities, becomes the dispeller of darkness and (the consequent) fear.
I-iii-2: This Prana in the mouth and that sun are the same. This is warm and that is warm. People call this as Svara (that is going) and that as Svara and Pratyasvara (that is going and coming). Therefore one should meditate on this Prana and that sun as Udgitha.
I-iii-3: Now, verily one should meditate on Vyana as Udgitha. That which one breathes out is Prana and that which one breathes in is Apana. The junction of Prana and Apana is Vyana. That which is Vyana, even that is speech. Therefore, one utters speech while one neither breathes out nor breathes in.
I-iii-4: That which is speech, even that is Rik. Therefore while one neither breathes out nor breathes in, one pronounces the Rik. That which is Rik, even that is Saman. Therefore, while one neither breathes out nor breathes in, one sings the Saman. That which is Saman, even that is Udgitha. Therefore, while one neither breathes out nor breathes in, one sings the Udgitha.
I-iii-5: Therefore whatever other actions require strength, such as the kindling of fire by friction, running a race towards a goal, the bending of a strong bow, are all performed, while one neither breathes out nor breathes in. For this reason one should meditate on Vyana as Udgitha.
I-iii-6: Now, one should meditate on the syllables of ‘Udgitha’ – namely, the syllables ‘ut’, ‘gi’ and ‘tha’. Prana is ‘ut’, because through Prana one arises (ut-tisthati). Speech is ‘gi’, because speech is called word (girah). Food is ‘tha’, because upon food all this is established (sthitam).
I-iii-7: Heaven is ut, the sky is gi, the earth is tha. The sun is ut, the air gi, the fire, tha. The Sama-Veda is ut, the Yajur-Veda gi, the Rig-Veda tha. For him, speech yields the milk which is the benefit of speech. And he becomes rich in food; and an eater of food, who knows thus and meditates on the syllables of ‘Udgitha’, namely, ut, gi and tha.

I-iii-8: Now follows the fulfilment of wishes: One should meditate on the objects contemplated. One should reflect upon Saman by means of which one proceeds to sing the Stotra.
I-iii-9: One should reflect upon the Rik in which that Saman occurs, upon the sage by whom it is intuited and upon the deity to whom he proceeds to pray.
I-iii-10: One should reflect upon the metre in which he proceeds to sing a Stotra; and he should reflect upon the hymn with which he proceeds to sing it.
I-iii-11: He should reflect upon the quarter (of heaven) towards which he proceeds to sing a Stotra.
I-iii-12: Lastly, having thought about himself, he should sing a Stotra reflecting upon his desired object avoiding all faults. Very quickly will be fulfilled for him the desire, desiring which he may sing the Stotra yea, desiring which he may sing the Stotra.
I-iv-1: One should meditate on the syllable Om, the Udgitha, for one sings the Udgitha beginning with Om. Of this the explanation follows.
I-iv-2: Verily, the gods, being afraid of death, took refuge in the three Vedas. They covered themselves with the metrical hymns. Because they covered themselves with these, the metrical hymns are called Chandas.
I-iv-3: Just as a fisherman would see a fish in water, so did Death observe the gods in the (rites connected with) Rik, Saman and Yajus. They, too, knowing this, arose from the Rik, Saman and Yajus, and entered the Svara (the syllable Om).
I-iv-4: Verily, when one learns the Rik, he loudly pronounces ‘Om’. It is the same with Saman and with Yajus. This syllable Om is indeed Svara; it again is immortality and fearlessness. Having entered into Svara (i.e. having meditated) the gods became immortal and fearless.
I-iv-5: He who worships this syllable knowing it thus, enters this syllable, the Svara, which is immortality and fearlessness. And having entered it, he becomes immortal by that nectar, by which the gods became immortal.
I-v-1: Now, that which is Udgitha is verily Pranava and that which is Pranava is Udgitha. The yonder sun is Udgitha and also Pranava, for he moves along pronouncing ‘Om’.
I-v-2: ‘To him (the sun itself) I sung; therefore you are my only son’ thus said Kausitaki to his son. ‘Reflect upon the Udgitha as the rays of the sun, then surely, you will have many sons. This is the meditation with reference to the gods.
I-v-3: Now (is the meditation) with reference to the body: One should meditate on him who is this Prana in the mouth, as Udgitha, for he moves along pronouncing ‘Om’.
I-v-4: ‘To him (the Prana itself) did I sing; therefore you are my only son’, thus said Kausitaki to his son. "I shall get many sons", thinking thus, sing praise to the Udgitha as the manifold Pranas.’
I-v-5: ‘Now, that which is Udgitha, is verily Pranava; and that which is Pranava, is Udgitha’, so one should think. As a result of it, even if he chants wrongly, he rectifies it by the act done from the seat of the Hotr priest.
I-vi-1: The earth is Rik, the fire is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The earth is ‘sa’, the fire is ‘ama’, and that makes ‘Sama’.
I-vi-2: The sky is Rik, the air is Sama. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The sky is ‘sa’, the air is ‘ama’, and that makes ‘Sama’.
I-vi-3: Heaven is Rik, the sun is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. Heaven is ‘sa’, the sun is ‘ama’, and that makes ‘Sama’.
I-vi-4: The stars are Rik, the moon is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The stars are ‘sa’, the moon is ‘ama’, and that makes ‘Sama’.

I-vi-5: Now, the while light of the sun is Rik, the blue (light) that is extremely dark is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik.
I-vi-6: Again, the white light of the sun is ‘sa’, the blue (light) that is extremely dark is ‘ama’, and that makes ‘Sama’. Now, that Person, effulgent as gold, who is seen within the sun, who is with golden beard and golden hair, is exceedingly effulgent even to the very tips of his nails.
I-vi-7: His eyes are bright like a red lotus. His name is ‘ut’. He has risen above all evils. Verily, he who knows thus rises above all evils.
I-vi-8: Rik and Saman are his two joints. Therefore he is Udgitha. Because the priest is the singer of this ‘ut’, he is the Udgitha. Moreover, he (this Person called ‘ut’) controls the worlds which are above that sun, as also the desires of the gods. This is with reference to the gods.
I-vii-1: Now (is the meditation) with reference to the body: Speech is Rik, Prana is Sama. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. Speech is ‘sa’, Prana is ‘ama’ and that makes ‘Sama’.
I-vii-2: The eye is Rik, the self (reflected in the eye) is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The eye is ‘sa’, the self is ‘ama’, and that makes ‘Sama’.
I-vii-3: The ear is Rik, the mind is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The ear is ‘sa’, the mind is ‘ama’, and that makes "Sama’.
I-vii-4: Now, the white light of the eye is Rik, the blue (light) that is extremely dark is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The white light of the eye is ‘sa’, the blue (light) that is extremely dark is ‘ama’ and that makes ‘Sama’.
I-vii-5: Now, this person who is seen within the eye – he indeed is Rik, he is Saman, he is Uktha, he is Yajus, he is the Vedas. The form of this (person seen in the eye) is the same as the form of that (person seen in the sun). His joints are the same as those of the other; his name is the same as that of the other.
I-vii-6: That (person in the eye) is the lord of all the worlds that are extended below, as also of the desired objects of men. So those who sing on the lute, sing of him alone and thereby become endowed with wealth.
I-vii-7: Now he who sings the Saman after knowing the deity Udgitha thus, sings to both. Through that (person in the sun), he (that singer) gets the worlds beyond that sun and also the desired objects of gods.
I-vii-8-9: Similarly, through this person in the eye, one gets the worlds that are extended below this person, and also the desired objects of men. For this reason, the Udgatir priest who knows thus should ask (the sacrificer): ‘What desire shall I obtain for you by singing the Saman ?’ For he alone becomes capable of obtaining desires by singing , who knowing thus sings the Saman – yea, sings the Saman.
I-viii-1: In ancient times there were three proficient in Udgitha: Silaka the son of Salavat, Caikitayana of the Dalbhya family and Pravahana the son of Jivala. They said, ‘We are proficient in Udgitha. If you agree, let us enter on a discussion of Udgitha’.
I-viii-2: ‘Let it be so’, saying this they sat down. Then Pravahana Jaivali said, ‘You two, revered sirs, speak first; and I shall listen to the words of two Brahmanas conversing’.
I-viii-3: Then Silaka Salavatya said to Caikitayana Dalbhya, ‘If you permit, I shall question you’. ‘Question’, said he.
I-viii-4: (Silaka asked), ‘What is the essence of Saman ?’ ‘The tune’, said (Dalbhya). ‘What is the essence of the tune ?’ ‘Prana’, said (Dalbhya). ‘What is the essence of Prana ?’ ‘Food’, said (Dalbhya). ‘What is the essence of food ?’ ‘Water’, said (Dalbhya).

I-viii-5: ‘What is the essence of water ?’ ‘That (heavenly world)’, said (Dalbhya). ‘What is the essence of the world ?’ ‘One cannot carry (the Saman) beyond the heavenly world’, said Dalbhya; ‘we locate the Saman in the world of heaven, for Saman is praised as heaven’.
I-viii-6: Then Silaka Salavatya said to Caikitayana Dalbhya: ‘O Dalbhya, your Saman is not indeed established. If someone one were to say, "Your head shall fall down", surely your head would fall down’.
I-viii-7: (Dalbhya) ‘Will you permit me, sir, to learn this of you ?’ ‘Learn’, said (Silaka). ‘What is the essence of that (heavenly) world ?’
‘This earth’, said (Silaka), ‘What is the essence of this earth ?’ ‘One cannot carry the Saman beyond this world as its support’, said Silaka; ‘we locate the Saman in this world as its support, for Saman is extolled as the earth’.
I-viii-8: Pravahana Jaivali said to him, ‘O Salavatya, your Sama, really, has a further end. If someone now were to say, "Your head shall fall down", surely your head would fall down. (Salavatya) ‘Will you permit me, sir, to learn (this of you ?) ‘Learn’, said (Jaivali).
I-ix-1: (Salavatya) ‘What is the essence of this world ?’ ‘Akasa’ said (Pravahana); ‘All these beings arise from Akasa alone and are finally dissolved into Akasa; because Akasa alone is greater than all these and Akasa is the support at all times.’
I-ix-2: It is this Udgitha which is progressively higher and better. This again is endless. He who, knowing thus, meditates upon the progressively higher and better Udgitha, obtains progressively higher and better lives and wins progressively higher and better worlds.
I-ix-3: Atidhanvan, the son of Sunaka, having taught this to Udarasandilya, said, ‘As long as among your descendants, this knowledge of the Udgitha continues, so long their life in this world will be progressively higher and better than ordinary lives.’
I-ix-4: ‘And in that other world also their state will be similar’. He who knows and meditates thus – his life in this world surely becomes progressively higher and better, and so also his state in that other world – yea, in that other world.
I-x-1: When the crops in the Kuru country had been destroyed by hailstorms, there lived Usasti, the son of Cakra with his young wife in a deplorable condition in the village of elephant-drivers.
I-x-2: He begged food of an elephant-driver, while he was eating beans of an inferior quality. The driver said to him, ‘There is no other food than what is set before me’.
I-x-3: ‘Give me some of them’, said Usasti. The driver gave them to him and said, ‘Here is drink at hand, if you please 1’ ‘Then I shall be drinking what is defiled’, said Usasti.
I-x-4: ‘Are not these beans also defiled ?’ ‘Unless I ate them, I would surely not have survived’, said Usasti, ‘but drinking is at my option’.
I-x-5: Usasti, after he had eaten, brought the remainder to his wife. She had already obtained her food by alms; so after receiving it she kept it by.
I-x-6: Next morning while leaving the bed he said, ‘Alas, if I could get a little of food, I could earn a little wealth. There a king is going to institute a sacrifice; he would appoint me to all the priestly offices’.
I-x-7: His wife said to him, ‘Well, lord, here are the beans (given by you).’ Having eaten them he went off to that sacrifice which was being performed.
I-x-8: Seeing the singing priests seated there, he sat down near the singers in the place for singing the Stotras. And then he addressed the Prastotir priest.
I-x-9: ‘O Prastotir, if you sing the Prastava without knowing the deity that belongs to the Prastava, your head will fall down’.
I-x-10: In the same manner he addressed the Udgatir priest, O Udgatir, if you sing the Udgitha without knowing the deity that belongs to the Udgitha, your head will fall down’.

I-x-11: In the same manner he addressed the Pratihartir priest, ‘O Pratihartir, if you sing the Pratihara without knowing the deity that belongs to the Pratihara, your head will fall down’. Then they all sat down silently suspending their duties.
I-xi-1: Then the principal of the sacrifice said to him, I should like to know you, revered sir, ‘I am Chakrayana Usasti’, said he.
I-xi-2: He said, ‘I searched for you, revered sir, for all these priestly offices, but not finding you, sir, I have chosen others.’
I-xi-3: ‘Revered sir, you yourself take up all the priestly offices for me’. ‘Be it so; then, let these same priests sing the hymns, being permitted by me. But you should give me as much wealth as you give them.’ ‘Very well’, said the sacrificer.
I-xi-4: Then the Prastotir priest approached him and said, ‘Revered sir, you said to me: ‘O Prastotir, if you sing the Prastava without knowing the deity that belongs to the Prastava, your head will fall down". Which is that deity ?’
I-xi-5: ‘Prana’, said Usasti, ‘all these movable and immovable beings merge in Prana (during dissolution) and rise out of Prana (during creation). This is the deity that belongs to the Prastava. If you sang the Prastava without knowing him, after your having been warned thus by me, your head would have fallen down.’
I-xi-6: Then the Udgatir priest approached him and said, ‘Revered sir, you said to me: ‘O Udgatir, if you sing the Udgitha without knowing the deity that belongs to the Udgitha, your head will fall down". Which is that deity ?’
I-xi-7: ‘The sun’, said Usasti, ‘all these movable and immovable sing the praise of the sun when he has come up. This is the deity that belongs to the Udgitha. If you sang the Udgitha without knowing him, after your having been warned thus by me, your head would have fallen down.’
I-xi-8: Then the Pratihartir priest approached him and said, ‘Revered sir, you said to me: ‘O Pratihartir, if you sing the Pratihara without knowing the deity that belongs to the Pratihara, your head will fall down". Which is that deity ?’
I-xi-9: ‘Food’, said Usasti, ‘all these movable and immovable beings live by partaking of food only. This is the deity that belongs to the Pratihara. If you sang the Pratihara without knowing him, after your having been warned thus by me, your head would have fallen down.’
I-xii-1: Therefore next begins the Udgitha seen by the dogs. Once Dalbhya Baka, called also Maitreya Glava, went out (of the village) for the study of the Vedas.
I-xii-2: Before him a white dog appeared and other dogs gathered around it and said, ‘Revered sir, please obtain food for us by singing; we are hungry.’
I-xii-3: The white dog said to them, ‘Come to me over here tomorrow morning.’ (The sage named) Dalbhya Baka and Maitreya Glava kept watch there for them.
I-xii-4: Just as those who recite the Stotras singing the Bahispavamana hymn move along clasping one another’s hand, even so did the dogs move along. Then they sat down and began to pronounce ‘him’.
I-xii-5: ‘Om, let us eat ! Om, let us drink ! Om, may the (sun who is) god, Varuna, Prajapati and Savitir bring us food here. O Lord of food, bring food here, yea bring it, Om !’
I-xiii-1: Verily, this world is the syllable ‘hau’ (which is a Stobha), the air is the syllable ‘hai’, the moon is the syllable ‘atha’, the self is the syllable ‘iha’ and the fire is the syllable ‘I’.
I-xiii-2: The sun is the syllable ‘u’ (which is a Stobha), invocation is the syllable ‘e’ the Visvadevas are the syllable ‘auhoyi’, Prajapati is the syllable ‘him’, Prana is the Stobha ‘svara’, food is the Stobha ‘ya’ and Virat is the Stobha ‘vak’.
I-xiii-3: The undefinable and variable thirteenth Stobha is the syllable ‘hum’.
I-xiii-4: For him, speech yields the milk, which is the benefit of speech; and he becomes richin food and an eater of food, who thus knows this sacred doctrine of the Samans – yea, knows the sacred doctrine of the Samans.

II-i-1: Om. Surely, the meditation on the whole Saman is good. Anything that is good, people call as Saman, anything that is not good, as Asaman.
II-i-2: Thus, when people say, ‘He approached him with Saman’, then they say only this: ‘He approached him with a good motive’. And when they say, ‘He approached him with Asaman’, then they say only this" ‘He approached him with an evil motive.’
II-i-3: Again, people say: ‘Oh, this is Saman for us’, when it is something good; then they say only this: ‘Oh, this is good for us’. Again, they say, ‘Oh, this is Asaman for us’, when it is not good; then they say only this: ‘Oh, this is evil.’
II-i-4: When one who knows it thus meditates on the Saman as good, all good qualities hasten towards him and serve him.
II-ii-1: Among the worlds one should meditate upon the Saman as fivefold. The earth is the syllable him, the fire is Prasrava, the sky is Udgitha, the sun is Pratihara, and heaven is Nidhana. Thus this meditation pertains to the higher worlds.
II-ii-2: Now, among the lower worlds. Heaven is the syllable him, the sun is Prastava, the sky is Udgitha the fire is Pratihara, and the earth is Nidhana.
II-ii-3: The worlds in the ascending and descending lines belong to him. Who, knowing it thus (endowed with the quality of ‘good’) meditates on the fivefold Saman in the worlds.
II-iii-1-2: One should meditate on the fivefold Saman as rain. The wind that precedes is the syllable him, the cloud that is formed is Prastava, the shower is Udgitha, lightning and thunder are Pratihara, and the ceasing is Nidhana. It rains for him – indeed, he causes rain – who, knowing it thus, meditates on the fivefold Saman as rain.
II-iv-1: One should meditate on the fivefold Saman in all the waters. When a cloud gathers, it is the syllable him. When it rains, it is Prastava. Those (waters) that flow to the east, are Udgitha. Those that flow to the west are Pratihara. The ocean is Nidhana.
II-iv-2: He who, knowing it thus, meditates on the fivefold Saman in all the waters, does not drown in water and he becomes rich in water.
II-v-1: One should meditate on the fivefold Saman as the seasons: The spring is the syllable him, the summer is Prastava, the rainy season is Udgitha, the autumn is Pratihara, and the winter is Nidhana.
II-v-2: He, who knowing it thus, meditates on the fivefold Saman in the seasons, him the seasons serve and he becomes rich in seasons.
II-vi-1: One should meditate on the fivefold Saman as the animals. The goats are the syllable him, the sheep are Prastava, the cows are Udgitha, the horses are Pratihara, and man is Nidhana.
II-vi-2: He, who knowing it this, meditates on the fivefold Saman in animals, to him animals belong and he becomes rich in animals.
II-vii-1: One should meditate on the progressively higher and better fivefold Saman as the senses; The organ of smell is the syllable him, the organ of speech is Prastava, the eye is Udgitha, the ear is Pratihara, and the mind is Nidhana. Verily, these are progressively higher and better.
II-vii-2: He who knowing it thus, meditates on the fivefold Saman, progressively higher and better, in the senses, to him belong progressively higher and better lives and he wins ever higher and better worlds. So much for (the meditation on) the fivefold Saman.
II-viii-1-2: Next is the meditation on the sevenfold Saman. One should meditate on the sevenfold Saman as speech. Whatsoever in speech is ‘hum’, that is the syllable him; whatever is ‘pra’, that is Prastava; whatever is ‘a’, that is Adi (the first); whatever is ‘ut’, that is Udgitha; whatever is ‘prati’, that is Pratihara; whetever is ‘upa’, that is Upadrava; and whatever is ‘ni’, that is Nidhana.

II-viii-3: He who knowing it thus, meditates on the sevenfold (whole) Saman as speech, for him speech yields milk i.e. its appropriate benefit, and he becomes rich in food and an eater of food.
II-ix-1: Next, one should meditate upon the sevenfold Saman as the yonder sun. He is the Saman because he is always the same. He is the Saman because he is the same to all, for each one thinks, 'He faces me, he faces me.'
II-ix-2: One should know that all these beings are dependent on him. What he is before rising, that is Himkara. On this, the animals are dependent. As they participate in the Himkara part of this Saman, do they utter him (before sunrise).
II-ix-3: Then, the form of the sun when it has just risen, that is Prastava. On this, men are dependent. As they participate in the Prastava part of this Saman, so are they desirous of praise, direct and indirect.
II-ix-4: And the form of the sun as it appears at the time of the assembling of its rays, that is Adi. On this, the birds are dependent. As they participate in the Adi part of this Saman, so do they hold themselves unsupported in the sky and fly about.
II-ix-5: Next, the form of the sun that appears just at midday, that is Udgitha. On this, the gods are dependent. As they participate in the Udgitha part of this Saman, so are they the best among the offsprings of Prajapati.
II-ix-6: Next, the form of the sun that appears just after midday and before (the latter part of) afternoon, that is Pratihara. On this, the foetuses are dependent. As they participate in the Pratihara part of this Saman, (so are they held up in the womb) and they do not fall down.
II-ix-7: Next, the form of the sun that appears when it is past afternoon and before sunset, that is Upadrava. On this, the wild animals are dependent. As they participate in the Upadrava part of this Saman, so do they, when they see a man, run away to the forest, as to a place of safety.
II-ix-8: Now, the form of the sun that appears just after sunset, that is Nidhana. On this, the fathers are dependent. As they participate in the Nidhana part of this Saman, so do people lay them aside.
II-x-1: Now, verily, one should meditate on the sevenfold Saman, which has all its parts similar, and which leads beyond death. 'Himkara, has three syllables; 'Prastava' has three syllables. So they are equal to each other.
II-x-2: 'Adi' has two syllables; 'Pratihara' has four syllables. We take one syllable from Pratihara to Adi. So they are equal to each other.
II-x-3: 'Udgitha' has three syllables; 'Upadrava' has four syllables. Three and three become equal. One syllable is left over; that really is tri-syllabic; so it also becomes equal.
II-x-4: 'Nidhana' has three syllables, and this to is equal (to the others). These, indeed, are the twenty two syllables (of the sevenfold Saman).
II-x-5-6: He who, knowing this Saman thus (as good), meditates on the sevenfold Saman, which has all its parts similar and which leads beyond death, reaches the sun (Death) by the number twenty-one; for, counting from this world the yonder sun is verily the twenty-first. With the remaining twenty-second syllable he conquers the world beyond the sun. That world is of the nature of bliss, and is free from misery. (That is), he obtains victory over the sun, and then a victory still higher becomes his, who meditates on the sevenfold Saman.
II-xi-1: The mind is Himkara, speech is Prastava, the eye is Udgitha, the ear is Pratihara, and the Prana is Nidhana. This is the Gayatra Saman woven in (the Prana and) the senses.
II-xi-2: He who thus knows this Gayatra Saman as woven in (the Prana and) the senses, becomes the possessor of perfect senses, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should be high-minded.

II-xii-1: One rubs, that is Himkara. The smoke is produced, that is Prastava. It blazes, that is Udgitha. The embers are formed, that is Pratihara. It goes down, that is Nidhana. It is completely extinguished, that is Nidhana. This is the Rathantara Saman woven in fire.
II-xii-2: He who thus knows this Rathantara Saman as woven in fire becomes radiant with the holy effulgence born of sacred wisdom, is endowed with good appetite and reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should neither sip nor spit facing the fire.
II-xiii-1-2: The Vamadevya Saman is woven in a couple. He who thus knows this Vamadevya Saman as woven in a couple becomes one of the couple and procreates. He reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not despise any woman.
II-xiv-1: The rising sun is Himkara; the risen sun is Prastava; the midday sun is Udgitha; the sun in the afternoon is Pratihara, and the setting sun is Nidhana. This is the Brihat Saman woven in the sun.
II-xiv-2: He who thus knows this Brihat Saman as woven in the sun becomes refulgent and endowed with good appetite, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not find fault with the burning sun.
II-xv-1: The white clouds gather, that is Himkara. The (rain-bearing) cloud is formed, that is Prastava. It rains, that is Udgitha. It flashes and thunders, that is Pratihara. It ceases, that is Nidhana. This is the Vairupa Saman woven in the rain-cloud.

II-xv-2: He who thus knows this Virupa Saman as woven in the rain-cloud acquires cattle of handsome and manifold forms, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not find fault with the rain-cloud when it rains.
II-xvi-1: The spring is Himkara, the summer is Prastava, the rainy season is Udgitha, the autumn is Pratihara, and the winter is Nidhana. This is the Vairaja Saman woven in the seasons.
II-xvi-2: He who thus knows this Vairaja Saman as woven in the seasons shines with offspring, cattle and the holy effulgence born of sacred wisdom, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the seasons.
II-xvii-1: The earth is Himkara, the sky is Prastava, heaven is Udgitha, the quarters are Pratihara, and the ocean is Nidhana. This is the Sakvari Saman woven in the worlds.
II-xvii-2: He who thus knows this Sakvari Saman woven in the worlds, becomes the possessor of the worlds, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the worlds.
II-xviii-1: The goats are Himkara, the sheep are Prastava, the cows are Udgitha, the horses are Pratihara, and man is Nidhana. This is the Revati Saman woven in the animals.
II-xviii-2: He who thus knows this Revati Saman woven in the animals, becomes the possessor of animals, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, great also with fame. His holy vow is that he should not find fault with animals.
II-xix-1: The hair is Himkara, the skin is Prastava, the flesh is Udgitha, the bone is Pratihara, and the marrow is Nidhana. This is the Yajnayajniya Saman woven in the limbs of the body.
II-xix-2: He who thus knows this Yajnayajniya Saman, woven in the limbs of the body, is endowed with all the limbs, and is not crippled in any limb; he reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy

vow is that he should not eat fish and meat for a year, or rather, he should not eat fish and meat at all.
II-xx-1: Fire is Himkara, Air is Prastava, the Sun is Udgitha, the Stars are Pratihara, and the Moon is Nidhana. This is the Rajana Saman woven in the deities.
II-xx-2: He who knows thus knows this Rajana Saman woven in the deities, abides in the same world or gets the same prosperity as these very deities or attains union with them; he reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the Brahmanas.
II-xxi-1: The three Vedas are Himkara; the three worlds are Prastava; Fire, Air and the Sun are Udgitha; the Stars, the birds and the rays are Pratihara; the serpents, the celestial singers and the fathers are Nidhana. This is the collection of Samans woven in all things.
II-xxi-2: Verily, he who thus knows this collection of Samans as woven in all things becomes the lord of all things.
II-xxi-3: There is this verse about it: That which is fivefold in groups of three – there is nothing else greater or other than these (fifteen).
II-xxi-4: He who knows that knows all. All the quarters bring offerings to him. His holy vow is that he should meditate 'I am all' – yea, that is his vow.
II-xxii-1: 'Of the Samans, I choose the one that bellows, as it were, and is good for cattle,' thus (some think). This is the loud singing sacred to Agni, the undefined one to Prajapati, the defined one to Soma, the soft and smooth to Vayu, the smooth and strong to Indra, the heron-like to Brihaspati, and the ill-sounding to Varuna. Verily, one may practise all these, but should avoid the one sacred to Varuna.
II-xxii-2: 'May I obtain immortality for the gods by singing', (thinking) thus one should sing. 'May I obtain my singing, oblation for the fathers, hope for men, grass and water for animals, the heavenly world for the sacrificer, and food for myself', --thus reflecting in his mind on all these, he should sing the Stotra attentively.
II-xxii-3: All vowels are the embodiments of Indra; all sibilants are the embodiments of Prajapati; all Sparsa consonants are the embodiments of Death. If anyone should reprove him for the pronunciation of his vowels, he should tell him, 'I have taken my refuge in Indra; he will answer you.'
II-xxii-4: And if some one should reprove him for sibilants he should tell him, 'I have taken my refuge in Prajapati; he will crush you'. And if some one should reprove him for his Sparsa consonants, he should tell him, 'I have taken my refuge in Death; he will burn you up.'
II-xxii-5: All vowels should be pronounced sonant and strong, (with the thought), 'May I impart strength to Indra (Prana)'. All sibilants should be pronounced, neither inarticulately, nor leaving out the elements of sound, but distinctly (with the thought), 'May I give myself to Prajapati (Virat).' All Sparsa consonants should be pronounced slowly, without mixing them with any other letter, (with the thought), 'May I withdraw myself from Death.'
II-xxiii-1: Three are the branches of religious duty. Sacrifice, study and gifts – these are the first. Austerity alone is the second, and the celibate student of sacred knowledge, who lives in the house of the teacher throughout his life mortifying his body in the teacher's house, is the third. All these become possessors of meritorious worlds; but he who is established firmly in Brahman, attains immortality.
II-xxiii-2: Prajapati brooded on the worlds. From them, thus brooded upon, issued forth the threefold Veda (as their essence). He brooded on this. From this, thus brooded upon, issued forth the syllables Bhuh, Bhuvah and Svah.
II-xxiii-3: He brooded on them. From them, thus brooded upon, issued forth (as their essence) the syllable Om (Brahman). Just as all the parts of the leaf, are permeated by the ribs of the leaf, so are all the words permeated by the syllable Om. Verily, the syllable Om is all this – yea, the syllable Om is verily all this.

II-xxiv-1-2: The expounders of Brahman say, ‘The morning libation is of the Vasus, the midday libation is of the Rudras and the third libation is of the Adityas and of the Visvadevas. Where, the, is the world of the sacrificer ?’ How can he who does not know this, perform (sacrifices) ? It is only after knowing this that he should perform (sacrifices).
II-xxiv-3-4: Before the commencement of the morning chant, the sacrificer sits down behind the Garhapatya fire, facing the north and sings the Saman sacred to the Vasus: ‘(O Fire), open the door of this world that we may see you for obtaining the kingdom.’
II-xxiv-5-6: Then he offers the oblation (with the Mantra) – ‘Salutation to Fire, who dwells in the region of the earth. Obtain the region, for me the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to come here – Svaha.’ ‘Unbar the door of the region’, saying this he gets up. (As a result) the Vasus grant him (the region connected with) the morning libation.
II-xxiv-7-8: Before the starting of the midday libation, the sacrificer sits down behind the Agnidhriya fire, facing the north, and sings the Saman sacred to the Rudras: ‘(O Fire), open the door of the region of the sky that we may see you for obtaining the sovereignty of the sky.’
II-xxiv-9-10: Then he offers the oblation (with the Mantra): ‘Salutation to Vayu, who dwells in the region of the sky. Obtain this region for me, the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to go there – Svaha’. ‘Unbar the door of the region’, saying this he gets up. (As a result) the Rudras grant him (the region of the sky connected with) the midday libation.
II-xxiv-11-13: Before beginning the third libation, the sacrificer sits down behind the Ahavaniya fire, facing the north, and sings the Saman sacred to the Adityas and the one sacred to the Visvadevas: ‘(O Fire), open the door of the region of heaven that we may see you for obtaining the sovereignty of heaven’. This is the Saman sacred to the Adityas. Next is the one sacred to the Visvadevas; ‘(O Fire), open the door of the region of heaven that we may see you for obtaining the supreme sovereignty.’
II-xxiv-14-15: Then the sacrificer offers the oblation (with the Mantra): ‘Salutation to the Adityas and to the Visvadevas, the inhabitants of the region of heaven. Obtain the region of heaven for me, the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to go there – Svaha’. ‘Unbar the door of the region’, saying this, he gets up.
II-xxiv-16: The Adityas and the Visvadevas grant him (the region appropriate to) the third libation. He alone knows the real character of the sacrifice, who knows thus.
III-i-1: Om. The yonder sun indeed is the honey of the gods. Of this honey, heaven is the cross-beam, the sky is the honey comb, and (the water particles in) the rays are the eggs.
III-i-2-3: The eastern rays of that sun are its eastern honey-cells; the Riks are the bees, (the ritual of) the Rig-Veda is the flower and those waters are the nectar. Those very Riks (the bees) pressed this Rig-Veda. From it, thus pressed, issued forth as juice, fame, splendour (of limbs), (alertness of) the senses, virility, and food for eating.
III-i-4: That juice flowed forth; it settled by the side of the sun. Verily, this it is that appears as the red hue of the sun.
III-ii-1: And its southern rays are its southern honey cells. The Yajus verses are the bees. The Yajur-Veda is the flower; and those waters are the nectar.
III-ii-2: Those very Yajus verses pressed this Yajur-Veda. And from it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.
III-ii-3: It, flowed forth; it settled by the side of the sun. Verily, this it is that appears as the white hue of the sun.
III-iii-1: And its western rays are its western honey cells. The Samans are the bees. The Sama-Veda is the flower; and those waters are the nectar.

III-iii-2: Those very Samans pressed this Sama-Veda. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.
III-iii-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the black hue of the sun.
III-iv-1: And its northern rays are its northern honey cells. The Mantras of the Atharva-Veda are the bees. The Itihasa and the Purana are the flower; and those waters are the nectar.
III-iv-2: Those Mantras of the Atharva-Veda pressed this Itihasa-Purana. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.
III-iv-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the deep black hue of the sun.
III-v-1: And its upper rays are its upper honey cells. The secret teachings are the bees. Brahman (Pranava) is the flower. Those waters (the results of the meditations on the Pranava) are the nectar.
III-v-2: Those secret teachings pressed this Pranava. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.
III-v-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the quivering in the middle of the sun.
III-v-4: Verily, these hues are the juice of the juices, for the Vedas are the essences and these are their essence. These hues indeed are the nectar of the nectars, for the Vedas are the nectar and these are their nectar.
III-vi-1: That which is the first nectar (i.e. the red form), that verily Vasus enjoy with Agni as their leader. The gods, indeed, neither eat nor drink, only with seeing this nectar are they satisfied.
III-vi-2: They enter into this very form (colour) and out of this form they emerge.
III-vi-3: He who knows thus this nectar becomes one of the Vasus, and with Agni as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.
III-vi-4: As long as the sun rises in the east and sets in the west, so long does he retain the sovereignty and the heavenly kingdom of (or similar to that of) the Vasus.
III-vii-1: And that which is the second nectar (i.e. the white form), that verily the Rudras enjoy with Indra as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.
III-vii-2: They enter into this very form and out of this form they emerge.
III-vii-3: He who knows thus this nectar becomes one of the Rudras, and with Indra as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.
III-vii-4: As long as the sun rises in the east and sets in the west, even twice so long does he (the Sun) rise in the south and set in the north and even so long does he retain the sovereignty and the heavenly kingdom of the Rudras.
III-viii-1: And that which is the third nectar (i.e. the black form), that verily the Adityas enjoy with Varuna as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.
III-viii-2: They enter into this very form and out of this form they emerge.
III-viii-3: He who knows thus this nectar becomes one of the Adityas, and with Varuna as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.
III-viii-4: As long as the sun rises in the south and sets in the north, even twice so long does he (the Sun) rise in the west and set in the east and even so long does he retain the sovereignty and the heavenly kingdom of the Adityas.

III-ix-1: And that which is the fourth nectar (i.e. the deep black colour), that verily the Maruts enjoy with Soma as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.
III-ix-2: They enter into this very form and out of this form they emerge.
III-ix-3: He who knows thus this nectar becomes one of the Maruts, and with Soma as the leader is satisfied only with seeing this nectar.
III-ix-4: As long as the sun rises in the west and sets in the east, even twice so long does he (the Sun) rise in the north and set in the south and even so long does he retain the sovereignty and the heavenly kingdom of the Maruts.
III-x-1: And that which is the fifth nectar (i.e. the quivering form within the sun), that verily the Sadhyas enjoy with Pranava as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.
III-x-2: They enter into this very form and out of this form they emerge.
III-x-3: He who knows thus this nectar becomes one of the Sadhyas, and with Pranava as the leader is satisfied only with seeing this nectar.
III-x-4: As long as the sun rises in the north and sets in the south, even twice so long does he (the Sun) rise in overhead and set below and even so long does he retain the sovereignty and the heavenly kingdom of the Sadhyas.
III-xi-1: Then, rising from there upward, he will neither rise nor set. He will remain alone in the middle. There is this verse about it:
III-xi-2: ‘Never does this happen there. Never did the sun set there nor did it rise. O gods, by this, my assertion of the truth, may I not fall from Brahman’.
III-xi-3: Verily, for him the sun neither rises nor sets. He who thus knows this secret of the Vedas, for him, there is perpetual day.
III-xi-4: Hiranyagarbha imparted this Doctrine of Honey to Prajapati, Prajapati to Manu, and Manu to his progeny. And the father told his eldest son Uddalaka Aruni this very knowledge of Brahman.
III-xi-5: A father may declare to his eldest son or to any other worthy disciple this very knowledge of Honey.
III-xi-6: And not to any one else, even if one should offer him this sea-girt earth filled with wealth. This (doctrine) is certainly greater than that. This certainly is greater than that.
III-xii-1: Gayatri indeed is all this, whatever being exists. Speech indeed is Gayatri; for speech indeed sings and removes fear of all this that exists.
III-xii-2: That which is this Gayatri, even that is this earth; for on this earth are all the beings established and they do not transcend it.
III-xii-3: That which is this earth (as Gayatri), even that is this, i.e. this body in respect of this person; for these senses are indeed established in this body and they do not transcend it.
III-xii-4: That which is the body in respect of a person, even that is identical with) the heart within this body; for these senses are indeed established in it and they do not transcend it.
III-xii-5: This well-known Gayatri is four footed and sixfold. The Gayatri Brahman is thus expressed in the following Rik:
III-xii-6: Such is the greatness of this (Brahman called Gayatri). The Person is even greater than this. All this world is a quarter of Him, the other three quarters of His constitute immortality in heaven.
III-xii-7-9: That which is (designated as) Brahman, even that is this Akasa outside the body. That which is the Akasa outside the body, even that is the Akasa inside the body. That which is the Akasa inside the body, even that is this Akasa within the (lotus of the) heart. This Brahman is all-filling and unchanging. He who knows (Brahman) thus, gets all-filling and unchanging prosperity.

III-xiii-1: Of the said heart, there are, indeed, five doors guarded by the gods. (He who is in) that which is the eastern door of this, is Prana. He is the eye, he is the sun. This (Brahman called Prana) should be meditated upon as brightness and as the source of food. He who meditates thus, becomes resplendent and an eater of food.
III-xiii-2: And (he who is in) that which is the southern door of this (heart), is Vyana. He is the ear, he is the moon. This (Brahman called Vyana) should be meditated upon as prosperity and fame. He who meditates thus becomes prosperous and famous.
III-xiii-3: And (he who is in) that which is the western door of this (heart), is Apana. He is speech, he is fire. This (Brahman called Apana) should be meditated upon as the holy effulgence born of sacred wisdom and as the source of food. He who meditates thus becomes radiant with the holy effulgence born of sacred wisdom and also an eater of food.
III-xiii-4: And (he who is in) that which is the northern door of this (heart), is Samana. He is the mind, he is Parjanya (the rain-god). This (Brahman called Samana) should be meditated upon as fame and grace. He who meditates thus becomes famous and graceful.
III-xiii-5: And (he who is in) that which is the upper door of this (heart), is Udana. He is the air, he is the Akasa. This (Brahman called Udana) should be meditated upon as strength and nobility. He who meditates thus becomes strong and noble.
III-xiii-6: These, verily, are the five persons under Brahman, the sentinels of the heavenly world. He who adores thus these five persons under Brahman, the sentinels of the heavenly world, in his family is a hero born. He who adores thus these five persons under Brahman, the sentinels of the heavenly world, reaches the heavenly world.
III-xiii-7: Again, the light of Brahman that shines above this heaven, above everything, above all, in the incomparably good and the highest worlds, even this is the light within the body of man. This light can be seen inasmuch as one has a perception of warmth when one touches the body. It can be heard inasmuch as, on closing the ears, one hears something like the sound of a chariot or the bellowing of a bull, or the sound of a blazing fire. One should meditate on the light as seen and heard. One who meditates on this thus, becomes beautiful and illustrious – yea, one who meditates thus.
III-xiv-1: Verily, all this universe is Brahman. From Him do all things originate, into Him do they dissolve and by Him are they sustained. On Him should one meditate in tranquillity. For as is one's faith, such indeed one is; and as is one's faith in this world, such one becomes on departing hence. Let one, therefore, cultivate faith.
III-xiv-2-3: He, who is permeating the mind, who has Prana for his body, whose nature is consciousness, whose resolve is infallible, whose own form is like Akasa, whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all this, who is without speech (and other senses), who is free from agitation and eagerness – this my Atman, residing in (the lotus of) the heart – is smaller than a grain of paddy, than a barley corn, than a mustard seed, than a grain of millet or than the kernel of a grain of millet. This my Atman residing in (the lotus of) the heart is greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.
III-xiv-4: He, whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all this, who is without speech (and other senses), who is free from agitation and eagerness, He is my Atman residing in (the lotus of) the heart; He is Brahman. On departing hence I shall attain to His being. He alone who possesses this faith and has no doubt about it (will obtain the result). Thus declared Sandilya – yea, Sandilya.
III-xv-1: The chest (i.e. the universe), having the sky as its hollow and the earth for its (curved) bottom, does not decay. The quarters are indeed its corners and heaven its upper lid. This well-known chest is the container of wealth. All things rest in it.

III-xv-2: Of that chest, the eastern quarter is named Juhu, the southern is named Sahamana, the western is named Rajni and the northern is named Subhuta. The air is their calf. He who knows this air, the calf of the quarters, thus (as immortal), never weeps in mourning for his son. I, wishing my son's, longevity, worship thus this air, the calf of the quarters. May I never weep to mourn my son.
III-xv-3: I take refuge in the imperishable chest for such and such and such. I take refuge in Prana for such and such and such. I take refuge in Bhuh for such and such and such. I take refuge in Bhuvah for such and such and such. I take refuge in Svah for such and such and such.
III-xv-4: When I said, 'I take refuge in Prana', (it was because) all these beings, whatsoever exist, are indeed Prana. So it was in this alone that I took refuge.
III-xv-5: Then when I said, 'I take refuge in Bhuh', I said only this: 'I take refuge in the earth, I take refuge in the sky, I take refuge in heaven'.
III-xv-6: Then when I said, 'I take refuge in Bhuvah', I said only this: 'I take refuge in Fire, I take refuge in Air, I take refuge in the Sun.'
III-xv-7: Then, when I said, 'I take refuge in Svah', I said only this: 'I take refuge in the Rig-Veda, I take refuge in the Yajur-Veda, I take refuge in the Sama-Veda' – yea, that was what I said.
III-xvi-1: Man, truly, is the sacrifice. His (first) twenty-four years are the morning libation, for the metre Gayatri is made up of twenty-four syllables, and the morning libation is related to the Gayatri metre. With this the Vasus are connected. The Pranas indeed are the Vasus, for they make all this stable.
III-xvi-2: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Vasus, unite this morning libation of mind with the midday libation. May I who am a sacrifice not be lost in the midst of the Vasus who are the Pranas'. He surely recovers from that and becomes healthy.
III-xvi-3: Now, (his next) forty-four years are the mid-day libation, (for) the metre Tristubh is made up of forty-four syllables, and the mid-day libation is related to the Tristubh metre. With this, the Rudras are connected. The Pranas indeed are the Rudras, for they cause all this (universe) to weep.
III-xvi-4: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Rudras, unite this mid-day libation of mine with the third libation. May I, who am a sacrifice, not be lost in the midst of the Rudras who are the Pranas'. He surely recovers from that and becomes healthy.
III-xvi-5: Then (his next) forty-eight years are the third libation. The metre Jagati is made up of forty-eight syllables and the third libation is related to the Jagati metre. With this, the Adityas are connected. The Pranas indeed are the Adityas, for they accept all this.
III-xvi-6: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Adityas, extend this third libation of mine to a full length of life. May I, who am a sacrifice, not be lost in the midst of the Adityas who are the Pranas.' He surely recovers from that and becomes healthy.
III-xvi-7: Knowing this well-known (doctrine of sacrifice) Aitareya Mahidasa said, 'Why do you afflict me thus, me who cannot be so killed.' He lived for one hundred and sixteen years. He, too, who knows thus, lives in vigour for one hundred and sixteen years.
III-xvii-1: That he (who performs the Purusha sacrifice) feels hunger, that he feels thirst, that he does not rejoice –all these are the initiatory rites of this sacrifice.
III-xvii-2: And, that he eats that he drinks, that he rejoices – all these approach Upasadas.
III-xvii-3: And, that he laughs, that he eats, that he behaves as one of a couple – all these approach Stotra and Sastra.

III-xvii-4: And his austerity, gifts, uprightness, non-violence, and truthfulness – all these are the largesses of this sacrifice.
III-xvii-5: Therefore people say ‘sosyati’ (will procreate), and ‘asosta’ (has procreated). Again, that is the procreation of this, and death is the Avabhrita bath.
III-xvii-6: Ghora Angirasa expounded this well-known doctrine to Devaki’s son Krishna and said, ‘Such a knower should, at the time of death, repeat this triad – "Thou art the imperishable, Thou art unchangeable, Thou art the subtle essence of Prana". (On hearing the above) he became thirstless. There are these two Rik stanzas in regard to this.
III-xvii-7: (Those knowers of Brahman who have purified their mind through the withdrawal of the senses and other means like Brahmacharya) see everywhere (the day – like the supreme light) of the ancient One who is the seed of the universe, (the light that shines in the Effulgent Brahman). May we, too having perceived the highest light which dispels darkness, reach it. Having perceived the highest light in our own heart we have reached that highest light, which is the dispeller (of water, rays of light and the Pranas), shining in all gods – yea, we have reached that highest light.
III-xviii-1: The mind is Brahman, thus one should meditate – this is (the meditation) with regard to the body (including the mind). Next, the meditation with regard to the gods – the Akasa is Brahman, thus (one should meditate). Both the meditations, with regard to the body and with regard to the gods are being enjoined.
III-xviii-2: This same Brahman has four feet. The organ of speech is one foot. Prana (the organ of smell) is one foot, the eye is one foot and the ear is one foot. This is with reference to the body. Next, with reference to the gods. Agni is one foot, Vayu is one foot, Aditya is one foot and the quarters are one foot. Thus both the meditations, with reference to the body and with reference to the gods, are enjoined.
III-xviii-3: The organ of speech is one of the four feet of Brahman (called Mind). With the light of fire it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.
III-xviii-4: The organ of smell is one of the four feet of Brahman. With the light of air it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.
III-xviii-5: The eye is one of the four feet of Brahman. With the light of the sun it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.
III-xviii-6: The ear is one of the four feet of Brahman. With the light of the quarters it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom – yea, he who knows thus.
III-xix-1: The Sun is Brahman – this is the teaching. The further explanation of this (is here given). Before creation, this universe was non-existent. Then it became existent. It grew; it turned into an egg; it lay for a period of one year; (and then) it burst open. Of the two halves of that egg-shell, one was of silver and the other of gold.
III-xix-2: Of these, that which was of silver is this earth. That which was of gold is heaven. That which was the outer membrane is the mountains. That which was the inner membrane is the mist together with the clouds. Those which were the veins are the rivers. That which was the water in the lower belly is the ocean.
III-xix-3: And that which was born is the yonder sun. After he was born, sounds of the form of loud shouts arose, as also all beings and all desired objects. Therefore at his rise and his every return (or his setting), sounds of the form of loud shouts arise, as also all beings and all desired objects.
III-xix-4: He who knows the Sun thus and meditates on it as Brahman, auspicious sounds will hasten to him and continue to delight him – yea, will continue to delight.

IV-i-1: Om. There lived Janasruti Pautrayana who made gifts with respect, who gave liberally, and who had much food cooked (for others). He built rest-houses all round, thinking, 'Everywhere people will eat of my food'.
IV-i-2: Once at night, the swans flew along. Then one swan addressed another swan thus, 'Ho, Ho, O Bhallaksa, Bhallaksa, the effulgence of Janasruti Pautrayana has spread like the heaven. Do not come in touch with it, lest it should scorch you.'
IV-i-3: Bhallaksa replied to him, 'lo, how could you so describe him as if he were Raikva with the cart ?' 'Of what sort is this Raikva with the cart ?'
IV-i-4: 'Just as all the lower casts of the dice go over to one who has won the Krita-cast, so does go over to Raikva whatsoever good the creatures do; so also to him who knows what Raikva knows. Such is he who has thus been spoken of by me.'
IV-i-5-6: Janasruti Pautrayana overheard those words. As soon as he arose, he said to the attendant, 'Lo, did you praise me like Raikva with the cart ?' 'What sort of man is this Raikva with the cart ?' (Janasruti repeated the words of the swan): 'Just as all the lower casts of the dice go over to one who has won the Krita-cast, so does go over to Raikva whatsoever good the creatures do; and so also to him who knows what Raikva knows. Such is he who has thus been spoken of by me'.
IV-i-7: The attendant, having searched for him, came back thinking, 'I could not find him'. Janasruti said to him, 'Well, where the knower of Brahman should be searched for there search for him'.
IV-i-8: (After searching) he came to a man sitting under a cart and scratching eruptions on his skin and, sitting near him, asked him, 'Revered sir, are you Raikva with the cart ?' 'Well fellow, yes, I am', he admitted. Thinking 'I have found him', the attendant returned.
IV-ii-1-2: On hearing this, Janasruti Pautrayana took with him six hundred cows, a gold necklace, and a chariot drawn by mules and went to Raikva and addressed him thus: 'O Raikva, (here are for you) these six hundred cows, this gold necklace, and this chariot drawn by mules. Now, revered sir, instruct me about the deity whom you worship.'
IV-ii-3: The other man answered him thus: 'Ah, O Sudra, let this gold necklace together with the chariot and the cows remain with you.' Thereupon Janasruti Pautrayana again took with him one thousand cows, a gold necklace, a chariot drawn by mules and his daughter and went over to Raikva.
IV-ii-4: Janasruti said to him: 'O Raikva, (here are for you) these one thousand cows, this gold necklace, this chariot drawn by mules, this wife, and this village in which you reside. Now, revered sir, please instruct me'.
IV-ii-5: Taking that princess to be the portal for the conveying of knowledge, Raikva said, 'O Sudra, you have brought all these ! Even by this means (i.e. the princess) you will make me talk.' The king gave away to him all those villages in the Mahavrisa country known as Raikvaparna where Raikva lived. Raikva said to him:
IV-iii-1: Air indeed is the absorber. For when a fire goes out, it is in air that it merges; when the sun sets, it is in air that it merges; when the moon sets, it is in air that it merges.
IV-iii-2: When water dries up, it is in air that it merges; for air absorbs all these. This is (the doctrine of Samvarga) with reference to the gods.
IV-iii-3: Next is (the doctrine of Samvarga) with reference to the body: Prana indeed is the absorber. When one sleeps, speech merges in Prana, the eye merges in Prana, the ear merges in Prana, the mind merges in Prana: for Prana, indeed, absorbs all these.
IV-iii-4: These, indeed, are the two absorbers: Air among the gods and Prana among the sense-organs.
IV-iii-5: Once upon a time, while Kapeya Saunaka and Kaksaseni Abhipratarin were being served with food, a celibate student of sacred knowledge begged of them. They did not give him anything.

IV-iii-6: The Brahmacharin said, ‘Prajapati, the one god swallowed up the four great ones; he is the protector of the worlds. O Kapeya, O Abhipratarin, mortals do not see him who dwells variously. Even from him, for whom all this food is meant, you have withheld it.’
IV-iii-7: Kapeya Saunaka, reflecting on those words, approached him (and said): ‘He who is the self of all gods and the creator of all beings, who has undecaying teeth, who is the devourer, who is the wise one, who is himself never eaten (but) who devours even those who are not food; and hence (the knowers) describe his magnificence as immeasurable – such, indeed, is the Brahman, O Brahmacharin, whom we worship’. (Then he told the servants): ‘Give him food’.
IV-iii-8: They gave him food. Now, these five and the other five, together becoming ten, constitute the Krita (dice-cast). Therefore (i.e. because the number ten applies to both), these ten are the food or Virat dwelling in all the ten quarters, and these are (the enjoyer) Krita. This Virat, of the form of ten deities, again, is the eater of food (as Krita); by him all this is perceived. He who sees thus, by him also all this is perceived, and he becomes as eater of food.
IV-iv-1: Once upon a time Satyakama Jabala addressed his mother Jabala, ‘Mother, I desire to live the life of a celibate student of sacred knowledge in the teacher’s house. Of what lineage am I ?’
IV-iv-2: She said to him, ‘My child, I do not know of what lineage you are. I, who was engaged in many works and in attending on others, got you in my youth. Having been such I could not know of what lineage you are. However, I am Jabala by name and you are named Satyakama. So you speak of yourself only as Satyakama Jabala.’
IV-iv-3: He went to Haridrumata Gautama and said, ‘I desire to live under you, revered sir, as a Brahmacharin; may I approach your venerable self (for the same) ?’
IV-iv-4: Gautama asked him, ‘Dear boy, of what lineage are you ?’ He replied, ‘Sir, I do not know of what lineage I am. I asked my mother; she replied, "I, who was engaged in many works and in attending on others, got you in my youth. Having been such, I could not know of what lineage you are. However, I am Jabala by name and you are named Satyakama". So, sir, I am Satyakama Jabala.’
IV-iv-5: The teacher said to him, ‘No one who is not a Brahmana can speak thus. Dear boy, bring the sacrificial fuel, I shall initiate you as a Brahmacharin, for you have not deviated from truth’. Having initiated him, he sorted out four hundred lean and weak cows and said, ‘Dear boy, follow them.’ While he was driving them towards the forest Satyakama said, ‘I shall not return till it is one thousand.’ He lived away for a long time, till they had increased to one thousand.
IV-v-1: Then the bull addressed him thus, ‘Satyakama !’ ‘Yes, revered sir’, thus he responded, ‘Dear boy, we have reached a thousand, take us to the house of the teacher.’
IV-v-2: ‘Let me instruct you about one foot of Brahman also’. ‘Please instruct me, revered sir.’ (The bull) said to him, ‘The eastern quarter is one part, the western quarter is one part, the southern quarter is one part, the northern quarter is one part. This indeed, dear boy, is one foot of Brahman, consisting of four, named the Radiant.
IV-v-3: ‘He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Radiant, becomes radiant in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Radiant, wins the radiant regions (in the next world).’
IV-vi-1: ‘Fire will tell you of one foot of Brahman’. At dawn of the next day he drove the cows towards the teacher’s house. Towards evening, at the place where those cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire, facing the east.
IV-vi-2: The fire addressed him, ‘Satyakama !’ ‘Yes, revered sir’, he responded.

IV-vi-3: ‘Dear boy, let me instruct you about one foot of Brahman’. ‘Please instruct me, revered sir.’ (The fire) said to him, ‘The earth is one part, the sky is one part, heaven is one part, and the ocean is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Endless.
IV-vi-4: ‘He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, becomes endless in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, wins the endless (undecaying) regions.’
IV-vii-1: ‘The swan will tell you of one foot of Brahman’. At dawn of the next day, he drove the cows towards the teacher’s house. Towards evening, at the place where the cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire facing the east.
IV-vii-2: The swan flew to him and addressed him, ‘Satyakama !’ ‘Yes, revered sir’, he responded.
IV-vii-3: ‘Dear boy, let me instruct you about one foot of Brahman’. ‘Please instruct me revered sir.’ (The swan) said to him, ‘Fire is one part, the sun is one part, the moon is one part, and lightning is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Effulgent.
IV-vii-4: ‘He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Effulgent, becomes effulgent in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Effulgent, wins the effulgent regions (of the sun, the moon, etc., in the next world).’
IV-viii-1: ‘Madgu will tell you of one foot of Brahman’. At dawn of the next day, he drove the cows towards the teacher’s house. Towards evening at the place where the cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire facing the east.
IV-viii-2: The Madgu bird flew to him and addressed him, ‘Satyakama !’ ‘Yes, revered sir’, he responded.
IV-viii-3: ‘Dear boy, let me instruct you about one foot of Brahman’. ‘Please instruct me, revered sir’. (The Madgu bird) said to him, ‘Prana is one part, the eye is one part, the ear is one part, and the mind is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Repository.
IV-viii-4: ‘He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Repository, becomes repository
(i.e. with proper abode) in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Repository, wins the repository (i.e. extensive) regions (in the next world).’
IV-ix-1: Satyakama reached the house of the teacher. The teacher addressed him, ‘Satyakama !’ ‘Yes, revered sir’, he responded.
IV-ix-2: ‘Dear boy, you shine like a knower of Brahman; who is it that has instructed you ?’ Satyakama assured him, ‘People other than men. But I wish, revered sir, that you would expound it to me.
IV-ix-3: ‘I have definitely heard from persons like your venerable self that the knowledge directly learnt from one’s own teacher becomes most beneficial’. The teacher taught him the same thing, and nothing was omitted from this – yea, nothing was omitted.
IV-x-1: Once upon a time Upakosala Kamalayana lived with Satyakama Jabala the life of a Brahmacharin. He tended his fires for twelve years. Satyakama performed for other disciples the ceremony of completing studies and returning home, but did not perform the ceremony for Upakosala.

IV-x-2: The wife of the teacher said to him, ‘This Brahmacharin has undergone severe austerities and has tended the fires properly; you should teach him so that the fires may not blame you.’ But the teacher went away on a journey without instructing him.

IV-x-3: Through mental sufferings Upakosala began to fast. The wife of the teacher said to him, ‘O Brahmacharin, do eat; why are you not eating ?’ He replied, ‘In this (very ordinary and disappointed) man
(i.e. myself) there are many desires running in various directions; I am full of mental sufferings; so I shall not eat.’
IV-x-4: Thereupon the fires said among themselves, ‘This Brahmacharin has undergone severe austerities and has tended us properly; come let us instruct him’. They then said to him, ‘Prana (life) is Brahman, Ka (joy) is Brahman, Kha (ether) is Brahman’.
IV-x-5: He said, ‘I understand that Prana is Brahman; but I do not understand Ka and Kha.’ They said, ‘What is Ka, even that is Kha; and what is Kha, even that is Ka’. Then the fires instructed him about Prana (Brahman) and the Akasa within the heart related to it.
IV-xi-1: Then the Garhapatya fire instructed him: ‘Earth, fire, food and the sun (are my forms). The person who is seen in the sun, I am he, I am he, indeed.’
IV-xi-2: ‘He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.’
IV-xii-1: Then the Anvaharyapacana fire instructed him: ‘Water, the quarters, the stars and the moon (are my forms). The person who is seen in the moon, I am he, I am he indeed.
IV-xii-2: ‘He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.’
IV-xiii-1: Then the Ahavaniya fire instructed him, ‘Prana, Akasa, heaven and lightning (are my forms). The person who is seen in the lightning, I am he; I am he, indeed.
IV-xiii-2: ‘He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.’
IV-xiv-1: The fires said, ‘O Upakosala, dear boy, to you (are revealed) this knowledge of the fires and the knowledge of the Atman; but the teacher will tell you the way.’ His teacher came back. The teacher addressed him ‘Upakosala !’
IV-xiv-2: ‘Yes, revered sir’, he responded. ‘Dear boy, your face shines like that of a knower of Brahman ! who is it that has instructed you ?’ ‘Who should instruct me sir ?’, said he. Here he concealed the truth, as it were. ‘For this reason it is that though they were (formerly) otherwise they are now this wise’. So saying, he hinted at the (part played by the) fires in this matter. ‘What did they tell you, dear boy ?’
IV-xiv-3: ‘This’, thus he acknowledged. ‘Dear boy, they have told you about the regions only; but I shall tell you the object of your desire
(i.e. Brahman). Just as water does not cling to the lotus-leaf, so also sin does not cling to him who knows Brahman thus’. ‘Revered sir, please instruct me further’. (The teacher) said to him:
IV-xv-1: ‘This person who is seen in the eye, he is the Atman’, said the teacher; ‘this is the immortal, the fearless. This is Brahman. Hence, even if one sprinkles clarified butter or water into the eye, it goes away to the edges.’
IV-xv-2: ‘The knowers of Brahman call him as the centre of blessings; for all blessings come together in him. All blessings come together in him who knows thus.’
IV-xv-3: ‘He, again, is the vehicle of blessings; for he carries all blessings. He who knows it thus carries all blessings. He who knows it thus carries all blessings.’

IV-xv-4: ‘He again, is the vehicle of light; for he shines in all the regions. He who knows it thus shines in all the regions.’
IV-xv-5: ‘Now, as for such persons, whether the cremation rites are performed or not, they go to light; from light to the day; from the day to the bright fortnight; from the bright fortnight to those six months during which (the sun) rises towards the north; from the months to the year; from the year to the sun; from the sun to the moon; from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them existing there, to realize Brahman. This is the path of the gods and the path to Brahman. Those who go by this path do not return to this human whirlpool – yes, they do not return.’
IV-xvi-1: He who blows (i.e. air) is indeed the sacrifice, he, moving along, purifies all this. And because moving along he purifies all this, he is the sacrifice. Mind and speech are the two paths of this sacrifice.
IV-xvi-2-3: One of these two paths, the Brahman priest embellishes with the mind. The Hotir, Adhvaryu and Udgatir priests embellish the other with speech. After the Prataranuvaka (the morning recitation) is commenced, and before the Paridhaniya Rik is begun, if the Brahman priest speaks out (breaking silence), then he embellishes only one path (viz. Speech) and the other is injured. Just as a man walking with one leg, or a chariot moving with one wheel suffers injury, so also that sacrifice of this one suffers injury, and when the sacrifice suffers injury, the sacrificer also suffers injury. For having completed the (defective) sacrifice, he becomes a worse sinner.
IV-xvi-4: But, after the Prataranuvaka is commenced and before the Paridhaniya Rik is begun, if the Brahman priest does not break his silence then both the paths are embellished; and neither one is injured.
IV-xvi-5: And just as a man walking with both the legs, or a chariot moving with both the wheels, remains intact, so also the sacrifice of this one remains intact. If the sacrifice remains intact, the sacrificer also remains intact. He becomes great by performing the sacrifice.
IV-xvii-1: Prajapati brooded on the worlds. From them thus brooded upon, he extracted their essences; fire from the earth, air from the sky and the sun from heaven.
IV-xvii-2: He brooded on these three deities. From them thus brooded upon, he extracted their essences: the Riks from fire, the Yajus-mantras from air, and the Saman from the sun.
IV-xvii-3: He brooded on the three Vedas. From them thus brooded upon, he extracted their existences; Bhuh from the Riks, Bhuvah from the Yajus-mantras and Svah from the Samans.
IV-xvii-4: Therefore if the sacrifice is rendered defective on account of the Riks, then with the Mantra ‘Bhuh Svaha’, (the Brahman priest) should offer an oblation in the Garhapatya fire. Thus verily, through the essence of the Riks, through the virility of the Riks, he makes good the injury of the sacrifice in respect of the Riks.
IV-xvii-5: And if the sacrifice is rendered defective on account of the Yajus, then with the Mantra ‘Bhuvah Svaha’, (the Brahman priest) should offer an oblation in the Daksinagni. Thus verily, through the essence of the Yajus-mantras, through the virility of the Yajus-mantras, he makes good the injury of the sacrifice in respect of the Yajus-mantras.
IV-xvii-6: And if the sacrifice is rendered defective on account of the Samans, then with the Mantra ‘Svah Svaha’ (the Brahman priest) should offer an oblation to the Ahavaniya fire. Thus verily, through the essence of the Samans, through the virility of the Saman, he makes good the injury of the sacrifice in respect of the Samans.
IV-xvii-7-8: Just as one would join gold with salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron, and wood with leather, even so does (the Brahman priest) make good the injury of the sacrifice through the virility of these regions, of these deities, and of the three Vedas. That sacrifice indeed is healed where there is a Brahman priest knowing thus.

IV-xvii-9: That sacrifice indeed becomes inclined to the north, where there is a Brahman priest knowing thus. It is in reference to the Brahman priest knowing thus that there is this song: 'Whence-so-ever the sacrifice comes back, thither verily does the Brahman priest go (to remedy)'.
IV-xvii-10: Just as the mare protects (the soldier), even so the silent Brahman priest is the only priest who protects the people engaged in rituals. The Brahman priest who knows thus verily protects the sacrifice, the sacrificer, and all the priests. Hence one should appoint as a Brahman priest only him who knows thus, not one who does not know thus – yea, not one who does not know thus.
V-i-1: Om, Verily, he who knows the eldest and the best, surely becomes the eldest and the best. Prana is indeed the eldest and the best (of the organs).
V-i-2: Verily, he who knows the richest, becomes the richest among his own people. Speech is indeed the richest.
V-i-3: Verily, he who knows the stable basis, becomes stabilized in this world and in the next. The eye is indeed the stable basis.
V-i-4: Verily, he who knows prosperity, attains all desires, both divine and human. The ear is indeed prosperity.
V-i-5: Verily, he who knows the abode, becomes the abode of his people. The mind is indeed the abode.
V-i-6: Now, once the five senses disputed among themselves about their personal superiority, saying 'I am superior'.
V-i-7: Those senses approached the father Prajapati and said to him, 'Revered sir, who is the best amongst us ?' He replied, 'He amongst you is the best on whose departure the body would appear its worst, as it were.'
V-i-8: Speech departed. Staying a year out, it came back and asked, 'How have you been able to live without me ?' (The others replied,) 'Just like the dumb, though not speaking, yet living with the breath, seeing with the eyes, hearing with the ear and thinking with the mind.' (At this) speech entered (the body).
V-i-9: The eye departed. Staying a year out, it came back and asked, 'How have you been able to live without me ?' (The others replied,) 'Just like the blind, though not seeing, yet living with the breath, speaking with the organ of speech, hearing with the ear and thinking with the mind.' (At this) the eye entered (the body).
V-i-10: The ear departed. Staying a year out, it came back and asked, 'How have you been able to live without me ?' (The others replied,) 'Just like the deaf, though not hearing, yet living with the breath, speaking with the organ of speech, seeing with the eye and thinking with the mind.' (At this) the ear entered (the body).
V-i-11: The mind departed. Staying a year out, it came back and asked, 'How have you been able to live without me ?' (The others replied,) 'Just like infants without developed minds, yet living with the breath, speaking with the organ of speech, seeing with the eye and hearing with the ear.' (At this) the mind entered (the body).
V-i-12: Then, as the Prana was about to depart, it uprooted the other senses just as a horse of mettle would uproot the pegs to which it is tethered. They all then came to it and said, 'O revered sir, be our lord, you are the best amongst us; do not depart from the body.'
V-i-13: Then speech said to that one, 'Just as I am the richest, in the same manner are you also the richest'. Then the eye said to that one, 'Just as I am the stable basis, in the same manner are you also the stable basis'.
V-i-14: Then the ear said to that one, 'Just as I am prosperity, in the same manner are you also prosperity.' Then the mind said to that one, 'Just as I am the abode, in the same manner are you also the abode.'

V-i-15: Verily, people do not call them as organs of speech, nor as eyes, nor as ears, nor as minds. But they call them only as Pranas; for the Prana indeed is all these.
V-ii-1: He (the Prana) asked, ‘What will be my food?’ ‘Whatever there is here, even (the food) of dogs and birds’, replied the senses. Whatever is eaten, all that is the food of Ana. The name "Ana’ indeed is self-evident. For him who knows thus there is nothing that is not food.
V-ii-2: He asked, ‘What will be my garments ?’ ‘Water’, replied the senses. Therefore, indeed, those who are about to eat, cover it, both before and after, with water. (He who knows thus) becomes the obtainer of clothes and of upper garments.
V-ii-3: Satyakama Jabala imparted this (doctrine of Prana) to Gosruti, the son of Vyaghrapada, and said, ‘If anyone should impart this even to a dry stump, then branches would certainly shoot and leaves would sprout from it’.
V-ii-4: Next, if that knower of Prana desires to attain greatness, then having consecrated himself on the new moon day, he should, on the full moon night, stir up in a vessel of curd and honey the mash of all herbs and then offer an oblation into the fire on the spot prescribed for offerings, with the Mantra, ‘Svaha to the eldest and the best’, and throw what remains attached to the ladle into the mash-pot.
V-ii-5: With the Mantra "Svaha to the richest’, he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With the Mantra ‘Svaha to what is stable’, he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With Mantra ‘Svaha to prosperity’, he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With the Mantra ‘Svaha to the abode’, he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot.
V-ii-6: Then, moving a little away and taking the mash-pot in his hands, he should recite (the Mantra): ‘You are Ama by name, for all this (universe) rests with you. He (i.e. you as Prana) is the eldest, the best, the effulgent, and sovereign. May he (i.e. you as Prana) lead me to the eldest age, to the best position, to effulgence, and to sovereignty. Verily I wish to become all this.’
V-ii-7: Then, reciting this Rik-mantra, foot by foot, he should sip. ‘We pray for that food pertaining to the Progenitor’, saying this (line) he should sip. ‘We pray for the food of the effulgent one’, saying this he should sip. ‘(Which is) the best and all-sustaining’, saying this he should sip. We readily meditate upon (the form of the deity) Bhaga’, saying this and washing the pot shaped like a Kamsa (goblet) or a Camasa (cup), he should drink all. Then he should lie down behind the fire on a skin or on the ground, controlling speech and mind. If he should see a woman (in a dream), he should know that his rite has succeeded.
V-ii-8: There is this verse about it: During the performance of the rites for desired results if the performer sees a woman in a dream, then he should recognize fulfilment in this vision in a dream – yea, in this vision in a dream.
V-iii-1: Once Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. Pravahana, the son of Jivala, enquired of him, ‘My boy, has your father instructed you ?’ ‘He has indeed, revered sir’.
V-iii-2: ‘Do you know where created beings go above from here ?’ No, revered sir’. ‘Do you know the place of parting of the two paths – the path of the gods and the path of the fathers ?’ ‘No, revered sir’.
V-iii-3: ‘Do you know why the other world is not filled up ?’ ‘No, revered sir’. ‘Do you know how, at the fifth oblation, the liquid oblations (or unseen results of action) come to be designated as man ?’ ‘No, indeed, revered sir’.
V-iii-4: ’Then why did you say, "I have been instructed" ? Foz, how can he who does not know these things say, "I have been instructed" ?’ He was distressed and came to his father’s

place and said to him, ‘Revered Sir, wiuhout having instructed me properly you said, "I have instructed you".’
V-iii-5: ‘That nominal Kshatriya asked me five questions, and I was not able to answer even one of them’. The father said, ‘Even as you have spoken to me about them, so do I not know even one of them. If I had known them, why should I not have toll you ?’
V-iii-6: Then Gautama went to the king’s place. When he arrived, the king made reverential offerings to him. In the morning he presented himself to the king when he was in the assembly. The king said to him, ‘O revered Gautama, please ask for a boon of human wealth’. He replied, ‘O king, let the human wealth remain with you, tell me those words which you spoke to my boy’. The king was perturbed.
V-iii-7: The king commanded him, ‘Stay here for a long time.’ At the end of the period he said to him, ‘Even as you told me, O Gautama, prior to you, this knowledge never went to the Brahmanas. This is why the expounding of this knowledge belonged to the Kshatriyas in earlier times in all the worlds’. Then he instructed him.
V-iv-1: The world yonder is indeed the fire, O Gautama. Of that, the sun is the fuel, the rays are the smoke, the day is the flame, the moon is the embers, and the stars are the sparks.
V-iv-2: Into this fire the deities offer the oblation of faith. Out of that oblation King Soma arises.
V-v-1: Parjanya is indeed the fire, O Gautama. Of that, the air is the fuel, the cloud is the smoke, the lightning is the flame, the thunderbolt is the embers, and the rumblings of thunder are the sparks.
V-v-2: Into this fire the deities offer the oblation of King Soma. Out of that oblation rain arises.
V-vi-1: The earth indeed is the fire, O Gautama. Of that, the year, is the fuel, Akasa is the smgke, night is the flame, the directions are the embers, and the intermediate directions are the sparks.
V-vi-2: Into this fire the deities offer the oblation of rain. Out of that oblation food (in the shape of corn) arises.
V-vii-1: Man indeed is the fire, O Gautama. Of that, speech is the fuel, Prana is the smoke, the tongue is the flame, the eye is the embers, and the ear is the sparks.
V-vii-2: Into this fire the deities offer the oblation of food. Out of that oblation the seed arises.
V-viii-1-2: Woman indeed is the fire, O Gautama. Into this fire the deities offer the oblation of the seed. Out of that oblation the foetus arises.
V-ix-1: Thus at the fifth oblation, (the oblation called) water comes to be designated as man. That foetus, covered with membrane, lies for nine or ten months, and is then born.
V-ix-2: Being born, he lives whatever the length of his life may be. When he is dead (to attain the world) as ordained, they carry him from here (for cremation) to fire itself from which alone he came and from which he arose.
V-x-1-2: Among them, those who know thus (this knowledge of the five fires) and those who are devoted to faith and austerity in the forest – they go to light; from light to the day, from the day to the bright fortnight, from the bright fortnight to those six months during which the sun travels northward; from the months to the year, from the year to the sun, from the sun to the moon and from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them, existing there, to attain Brahman. This is the path of the gods.
V-x-3: But those who living in villages (as householders) practise sacrifices and works of public utility and gift, go to smoke, from smoke to night, from night to the dark fortnight, from the dark fortnight to those months during which the sun travels southward. From there they do not reach the year (like those going the path of the gods).

V-x-4: From the months, (they go) to the region of the fathers, from the region of the fathers to Akasa, from Akasa to the moon. This (i.e. this moon) is King Soma (the king of the Brahmanas). This is the food of the deities. This the deities eat.
V-x-5: Residing in that (region of the moon) till they have exhausted (the results of action) they then return again the same way as they came (by the path that is being mentioned). They come to Akasa, and from Akasa to air. Having become air, they become smoke. Having become smoke they become the white cloud.
V-x-6: Having become the white cloud, they become the (rain-bearing) cloud. Having become the cloud they fall as rain. Then they are born in this world as rice and barley, herbs and trees, sesamum plants and beans. But the release from these is more difficult, for whoever eats the food and sows the seed, they become like him only.
V-x-7: Among them, those who have good residual results of action here (earned in this world and left as residue after the enjoyment in the region of the moon), quickly reach a good womb, the womb of a Brahmana, or of a Kshatriya or of a Vaisya. But those who have bad residual results of action quickly reach an evil womb, the womb of a dog or of a hog or of a Chandala.
V-x-8: Then, by neither of these two paths, do they go. They, as small creatures, keep repeatedly revolving, subject to the saying 'Be born and die'. This is the third state. Therefore that region (of the moon) is never filled up. Hence one should be disgusted (with this state). There is this verse about it.
V-x-9: One who steals gold, one who drinks wine, one who dishonours the teacher's bed, and one who injures a Brahmana – all these four fall, as also the fifth one who associates with them.
V-x-10: Moreover, he who knows (worships) these five fires thus, even though he associates with those sinners, is not tainted by sin. He who knows these thus becomes cleansed and pure and obtains the meritorious world – yea, he who knows thus.
V-xi-1: Pracinasala the son of Upamanyu, Satyayajna the son of Pulusa, Indradyumna the son of Bhallavi, Jana the son of Sarkaraksa, and Budila the son of Asvatarasva – these five great householders and great Vedic scholars, having come together, held a discussion on 'What is our Atman ? What is Brahman ?'
V-xi-2: They reflected among themselves, 'Revered sirs, Uddalaka, the son of Aruna, knows well this Vaisvanara Atman. Well, let us go to him'. And they went to him.
V-xi-3: Uddalaka reflected, 'These great householders and great Vedic scholars are going to uestion me; but possibly I shall not be able to tell them everything. However, I shall direct them to another teacher'.
V-xi-4: Uddalaka said to the, 'Revered sirs, at present, Asvapati, the son of Kekaya, is studying this Vaisvanara Atman. Well, let us go to him'. Then they went to him.
V-xi-5: When they arrived, the king arranged for each of them separately a welcome with suitable rites. Next morning, on rising, he said to them, 'In my kingdom there is no thief, no miser, no drunkard, no man who has not installed the fire, no ignorant person, no adulterer, so how can there be any adulteress ? Revered sirs, I am going to perform a sacrifice. In that as much wealth, sirs, as I give to each single priest, shall I give to you also. Revered sirs, please remain'.
V-xi-6: They said, 'The purpose for which a man goes (to another), on that alone he should speak to him. You are, at present, studying the Vaisvanara Atman, please tell us of that.
V-xi-7: The king said to them, 'I shall answer you in the morning'. In the morning, they approached him with sacrificial fuel in their hands. The king, without receiving them as initiated pupils, spoke thus:
V-xii-1: 'O Aupamanyava, what is the Atman on which you meditate ?' He replied, 'Heaven only, O venerable king'. The king said, 'This that you meditate upon as Atman is the

Vaisvanara Atman known as "the highly luminous". Therefore in your family are seen the Suta, Prasuta and Asuta libations of Soma-juice.'
V-xii-2: 'So you eat food and see what is dear. One who meditates on this Vaisvanara Atman thus, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the head of the Atman. If you had not come to me your head (a portion) would have fallen down.'
V-xiii-1: Then the king said to Satyayajna Paulusi, 'O Pracinayogya, what is that Atman on which you meditate ?' He replied, 'The sun only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the multiform". Therefore in your family are seen all kinds of enjoyable things.
V-xiii-2: 'So, for you are provided a chariot drawn by mules, maid-servants and a gold necklace; so you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the eye of the Atman. If you had not come to me you would have become blind.'
V-xiv-1: Then the king said to Indradyumna Bhallaveya, 'O descendant of Vyaghrapada, what is that Atman on which you meditate ?' He replied, 'Air only, O venerable king.' The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the diversely coursed". Therefore from diverse directions offerings come to you, and various rows of chariots follow you.
V-xiv-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the Prana of the Atman. If you had not come to me your Prana would have departed'.
V-xv-1: Then the king said to Jana, 'O Sarkaraksya, what is that Atman on which you meditate ?' He replied, 'Akasa only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the manifold". Therefore are your offspring and wealth manifold.
V-xv-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the trunk of the Atman. If you had not come to me your trunk would have been shattered'.
V-xvi-1: Then the king said to Budila Asvatarasvi, 'O Vaiyaghrapadya, what is that Atman on which you meditate ?' He replied, 'Water only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the wealth". Therefore are you endowed with wealth and bodily strength.
V-xvi-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the lower belly of the Atman. If you had not come to me your lower belly would have burst'.
V-xvii-1: Then the king said to Uddalaka Aruni, 'O Gautama, what is that Atman on which you meditate ?' He replied, 'The earth only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the foundation". Therefore are you well-founded in offspring and cattle'.
V-xvii-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the feet of the Atman. If you had not come to me your feet would have withered away'.
V-xviii-1: The king said to them, 'All of you (with partial knowledge) eat food knowing the Vaisvanara Atman differently, as it were. But one who thus meditates upon this Vaisvanara

Atman as a whole, consisting of parts and self-conscious, eats food in all the worlds, in all the beings, and in all the selves.
V-xviii-2: Of the aforesaid Vaisvanara Atman, the head is ‘the highly luminous’, the eye is ‘the multiform’, the breath is ‘the diversely coursed’, the trunk is ‘the vast’, the lower belly is the ‘wealth’, the feet are the earth (‘the foundation’). (Of the enjoyer as Vaisvanara) the chest is the altar, the hairs on the chest are the Kusa grass, the heart is the Garhapatya fire, the mind is the Anvaharyapacana fire, and the mouth is the Ahavaniya fire.
V-xix-1: Therefore, the food that comes first should be an object of oblation. That eater, when he offers the first oblation, should offer it with the Mantra ‘Svaha to Prana’; thereby Prana is satisfied.
V-xix-2: Prana being satisfied, the eye is satisfied; the eye being satisfied, the sun is satisfied; the sun being satisfied, heaven is satisfied; heaven being satisfied, whatever is under heaven and the sun is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.
V-xx-1: Then, when he offers the second oblation, he should offer it with the Mantra ‘Svaha to Vyana’; thereby Vyana is satisfied.
V-xx-2: Vyana being satisfied, the ear is satisfied; the ear being satisfied, the moon is satisfied; the moon being satisfied, the quarters are satisfied; the quarters being satisfied, whatever is under the moon and the quarters is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.
V-xxi-1: Then, when he offers the third oblation, he should offer it with the Mantra ‘Svaha to Apana’; thereby Apana is satisfied.
V-xxi-2: Apana being satisfied, speech is satisfied; speech being satisfied, fire is satisfied; fire being satisfied, the earth is satisfied; the earth being satisfied, whatever is under the earth and fire is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.
V-xxii-1: Then, when he offers the fourth oblation, he should offer it with the Mantra ‘Svaha to Samana’; thereby Samana is satisfied.
V-xxii-2: Samana being satisfied, the mind is satisfied; the mind being satisfied, Parjanya (rain god) is satisfied; Parjanya being satisfied, lightning is satisfied; lightning being satisfied, whatever is under lightning and Parjanya is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.
V-xxiii-1: Then, when he offers the fifth oblation, he should offer it with the Mantra ‘Svaha to Udana’; thereby Udana is satisfied.
V-xxiii-2: Udana being satisfied, the skin is satisfied; the skin being satisfied, the air is satisfied; the air being satisfied, Akasa is satisfied; Akasa being satisfied, whatever is under the air and Akasa is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.
V-xxiv-1: If anyone, without knowing this, offers the Agnihotra, it would be just a man removing the live embers and pouring the oblation on the ashes.
V-xxiv-2: But if one, knowing it thus, offers the Agnihotra to Prana his oblation is poured into all the worlds, all the beings, and all the selves.
V-xxiv-3: So, even as reed-cotton when laid on the fire is burnt up, so are burnt up all the sins of this one who knowing it thus offers the Agnihotra.
V-xxiv-4: Therefore, even if one, who knows thus, offers the remnant of his food to a Chandala, then also that food becomes his offering to the Vaisvanara Atman only. There is this verse about it.

V-xxiv-5: As, in this world, hungry boys gather round their mother, even so all the creatures wait upon the Agnihotra.
VI-i-1: Om. Once upon a time there was one Svetaketu, the grandson of Aruna. His father said to him, ‘O Svetaketu, live the life of a Brahmacharin. Dear boy, there never is anyone in our family who does not study and is only nominally a Brahmana.’
VI-i-2-3: Having gone (to the teacher’s house) when twelve years old, he came back when he was twenty-four old, having studied all the Vedas, conceited, arrogant and regarding himself as very learned. His father said to him, ‘Svetaketu, dear boy, you, I see, are conceited, arrogant, regarding yourself as very learned; did you ask for that teaching (about the Supreme Brahman) through which what is unheard becomes heard, what is unthought becomes thought of, what is unknown becomes known ?’ ‘Of what nature, revered sir, is that teaching ?’
VI-i-4: ‘Dear boy, just as through a single clod of clay all that is made of clay would become known, for all modifications is but name based upon words and the clay alone is real;
VI-i-5: Dear boy, just as through a single ingot of gold, all that is made of gold would become known, for all modification is but name based upon words and the gold alone is real;
VI-i-6: Dear boy, just as through a single nail-parer all that is made of iron would become known, for all modification is but name based upon words and the iron alone is real – such, dear boy, is that teaching.’
VI-i-7: ‘Surely, my revered teachers did not know it, for if they had known, why should they not have told it to me ? However, revered father, teach it to me’. ‘Be it so, dear boy’, said (the father).
VI-ii-1: ‘In the beginning, dear boy, this was Being alone, one only, without a second. Some say that, in the beginning, this was Non-being alone, one only, without a second. From that Non-being arose Being.’
VI-ii-2: Aruni said, ‘But now, indeed, dear boy, could it be so ? How could Being arise from Non-being ? In truth, dear boy, in the beginning (before creation), there was Being alone, one only, without a second.
VI-ii-3: ‘That Being willed, "May I become many, may I grow forth." It created fire. That fire willed, "May I become many, may I grow forth". It created water. Therefore whenever a man grieves or perspires, then it is from fire that water issues.
VI-ii-4: ‘That water willed, "May I become many, may I grow forth." It created food. Therefore wherever it rains, abundant food grows there; it is from water that food for eating is produced.
VI-iii-1: ‘Of the aforesaid beings there are only three origins: those born from eggs, born from living beings, and born from sprouts.
VI-iii-2: ‘That deity willed, ‘Well, let me, entering into these three deities through this living self (Jivatman), differentiate name and form.
VI-iii-3: "Of these, let me make each one triplicated", willing thus, this deity entered into these three deities through this living self and differentiated names and forms.
VI-iii-4: ‘It made each one of them threefold. But, dear boy, how each of these three deities becomes threefold (outside the body), know that from me.
VI-iv-1: ‘In fire, the red colour is the colour of fire; that which is white belongs to water and that which is black belongs to food (earth). Thus vanishes (the idea of) the quality of fire from fire; for all modification is but name based upon words, only the three forms are real.
VI-iv-2: ‘In the sun, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of the sun from the sun; for all modification is but name based upon words, only the three forms are real.
VI-iv-3: ‘In the moon, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of the moon

from the moon; for all modification is but name based upon words, only the three forms are real.
VI-iv-4: ‘In lightning, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of lightning from lightning; for all modification is but name based upon words, only the three forms are real.
VI-iv-5: ‘It was indeed on knowing this (triplication) that the ancient great householders and great Vedic scholars said, ‘There is, at present, nothing that anyone would point out to us as unheard, unthought or unknown"; for from these they understood everything.
VI-iv-6: ‘Whatever else appeared red, that also they knew to be the colour of (untriplicated) fire; whatever appeared white, that also they knew to be the colour of water; whatever appeared black, that also they knew to be the colour of earth.
VI-iv-7: ‘Whatever appeared to be unknown, that also they knew to be a combination of these very deities. But, dear boy, know from me how, on reaching man, each of these three deities becomes threefold.
VI-v-1: ‘Food, when eaten, becomes divided into three parts. What is its grossest ingredient, that becomes faeces; what is the middling ingredient, that becomes flesh; and what is the subtlest ingredient, that becomes mind.
VI-v-2: ‘Water, when drunk, becomes divided into three parts. What is its grossest ingredient, that becomes urine; what is the middling ingredient, that becomes blood; and what is the subtlest ingredient, that becomes Prana.
VI-v-3: ‘Fire, when eaten, becomes divided into three parts. What is its grossest ingredient, that becomes bone; what is the middling ingredient, that becomes marrow; and what is the subtlest ingredient, hat becomes speech.
VI-v-4: ‘Hence, dear boy, mind is made up of food, Prana is made up of water, and speech is made of fire. ‘Explain it further to me, revered sir’. ‘Be it so, dear boy’, said the father.
VI-vi-1: ‘Dear boy, of the curd that is being churned that which is the subtlest part rises upwards and that becomes butter.
VI-vi-2: ‘So also, dear boy, of the food that is eaten that which is the subtlest part rises upwards and that becomes the mind.
VI-vi-3: ‘Dear boy, of the water that is drunk that which is the subtlest part rises upwards and that becomes Prana.
VI-vi-4: ‘Dear boy, of the fire that is eaten that which is the subtlest part rises upwards and that becomes speech.
VI-vi-5: ‘Hence, dear boy, mind is made up of food, Prana is made up of water, and speech is made up of fire’. ‘Explain it further to me, revered sir’. ‘Be it so, dear boy’, said the father.
VI-vii-1: ‘Dear boy, man consists of sixteen parts. Do not eat for fifteen days; drink as much water as you like. Prana is made up of water, and the Prana of one who drinks water is not cut off.
VI-vii-2: Svetaketu did not eat for fifteen days. Then he approached him saying, ‘What shall I say ?’ The father said, ‘The Riks, the Yajus, and the Samans, dear boy.’ ‘They do not at all arise in me, sir’.
VI-vii-3: The father said to him, ‘Dear boy, just as a single ember of the size of a firefly, left over from a large burning fire, cannot burn any more than that, even so, dear boy, of your sixteen parts only one part is left over, now by means of that you cannot perceive the Vedas. Eat, then you will understand me’.
VI-vii-4: He ate and then approached his father. Whatever he asked him, he answered them all.
VI-vii-5-6: The father said to him, ‘Dear boy, just as when a single ember of the size of a firefly left over from a large burning fire, is made to blaze up by adding straw and it burns much more than before, even so, dear boy, of your sixteen parts, only one part remained, and

that being nourished by food, has been made to blaze up; and by that you perceive the Vedas now. Hence, dear boy, the mind is made up of food, the Prana is made up of water, and speech is made up of fire. From his words, (Svetaketu) understood it – yea, he understood it.
VI-viii-1: Once Uddalaka Aruni said to his son Svetaketu, ‘Dear boy, know from me the true nature of sleep. When a man is said to be sleeping, then, dear boy, he has become united with Being and has attained his own nature. Hence people speak of him as sleeping, for them he has attained his own nature.
VI-viii-2: ‘Just as a bird tied to a string, after flying in various directions and finding no resting place elsewhere, takes refuge at the very place where to it is tied, even so, dear boy, that mind, after flying in various directions and finding no resting place elsewhere, takes refuge in Prana alone; for the mind, dear boy, is tied to Prana.
VI-viii-3: ‘Dear boy, know from me (the true nature of) hunger and thirst. When a man is said to be hungry, then (it is to be understood that), water is leading away what has been eaten; (therefore water may be designated as hunger). Just as people speak of the leader of cows, the leader of horses, and the leader of men, even so they speak of water as the leader of food. Hence, dear boy, know this shoot (the body) to be put forth (by a root), for it cannot be without a root. VI-viii-4: ‘Where could its root be apart from food ? Even so, dear boy, with food as the shoot, look for water as the root; with water as the shoot, dear boy, look for fire as the root; with fire as the shoot, dear boy, look for Being as the root. All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support.
VI-viii-5: ‘Again, when a man is said to be thirsty, then (it is to be understood that), fire is leading away what has been drunk: (therefore fire may be designated as thirst). Just as people speak of the leader of cows, the leader of horses, and the leader of men, even so they speak of that fire as the leader of water. Hence, dear boy, know this shoot (water) to be put forth (by a root), for it cannot be without a root.
VI-viii-6: ‘Where could its root be apart from water ? Dear boy, with water as the shoot, look for fire as the root; with fire as the shoot, look for Being as the root. All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support. How dear boy, each of these three deities, on reaching man, becomes threefold has been explained to you earlier. When this man is about to depart, dear boy, his speech merges in the mind, mind in Prana, Prana in fire and fire in the supreme deity.
VI-viii-7: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).
VI-ix-1-2: ‘As, dear boy, the bees make honey by collecting juices from different trees and reduce them into one essence, and there, as these juices have no such discrimination as "I am the juice of this tree, I am the juice of that tree"; even so, dear boy, all these creatures having merged into Being, do not know, "We have merged into Being."
VI-ix-3: ‘Whatever these creatures are here, tiger or lion or wolf or boar or worm or flying insect or gad-fly or mosquito, that they become again.
VI-ix-4: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).
VI-x-1-2: ‘These eastern rivers, dear boy, flow along to the east and the western ones to the west. They rise from the ocean and merge in the ocean, and become that ocean itself. And there as these rivers do not know themselves as "I am this river, I am that river", even so, dear boy, all these creatures, having come from Being, do not know, "We have come from Being". And whatever these creatures were here, tiger or lion or wolf or boar or worm or flying insect or gad-fly or mosquito, that they become again.

VI-x-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’.
‘So be it, dear boy’, said (the father).
VI-xi-1: ‘Of this large tree, dear boy, if anyone were to strike at the root, it would exude sap, though still living; if anyone were to strike in the middle, it would exude sap, though still living; if anyone were to strike at the top, it would exude sap, though still living. As that tree is pervaded by the living self, it stands firm, drinking constantly and rejoicing.
VI-xi-2: ‘If the life leaves one branch of this tree, then that branch dries up; if it leaves the second one, then that dries up; it leaves the whole tree, the whole tree dries up.’
VI-xi-3: The father said, ‘Dear boy, know that even so, being left by the living self this body surely dies, but the living self does not die. That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).
VI-xii-1: ‘Bring a fruit from this Banyan tree’. ‘Here it is, revered sir’. ‘Break it.’ ‘It is broken, revered sir’. ‘What do you see in this ?’ ‘These seeds, small like particles, revered sir’. ‘Break one of these, my child’. ‘It is broken, revered sir’. ‘What do you see in it ?’ ‘Nothing, revered sir’.
VI-xii-2: The father said to him, ‘Dear boy, this subtle essence which you do not perceive, growing from this subtle essence the large Banyan tree thus stands. Have faith, dear boy.’
VI-xii-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).
VI-xiii-1-2: ‘Put this salt into water and then come to me in the morning’. He did so. The father said to him, ‘Bring the salt, my child, which you put into water at night’. Having searched for it, he did not find it, as it has completely dissolved. ‘My child, take a sip from the top of this water. How is it?’ ‘It is salt’. ‘Take a sip from the middle. How is it ?’ ‘It is salt’. ‘Take a sip from the bottom. How is it ?’ ‘It is salt’. ‘Throw this water away and then come to me’. He did so (and returned saying), ‘It is there always’. The father said to him, ‘Dear boy, as you do not see what is present in this water though indeed it exists in it, similarly, (Being exists) indeed in this body.
VI-xiii-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).
VI-xiv-1: ‘Just as, dear boy, (some robber) having brought a man from the Gandhara region with his eyes bound up, might leave him in a very desolate place, and just as that man would shout towards the east, or towards the north, or towards the south, or towards the west, (saying) "I have been brought here with my eyes bound up, I have been left here with my eyes bound up."’
VI-xiv-2: ‘And as some one might remove his bandage and tell him, "The Gandhara region is in this direction, proceed in this direction" and as he, enquiring his way from village, to village and being instructed and capable of judging by himself would reach the Gandhara region itself, even so, in this world that person knows who has a preceptor. And for him, only so long is the delay as he is not liberated (from the body) and then immediately he is merged in Being.
VI-xiv-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).

VI-xv-1: ‘Dear boy, the relatives of a man who is ill assemble round him and ask, "Do you recognise me ? Do you recognise me ?" As long as his speech is not merged in the mind, the mind in Prana, Prana in fire, and fire in the supreme deity, so long does he know them.
VI-xv-2: ‘Then when his speech is merged in the mind, the mind in Prana, Prana in fire, and fire in the supreme deity, then he does not know them.
VI-xv-3: ‘That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ ‘Revered sir, please explain it further to me’. ‘So be it, dear boy’, said (the father).
VI-xvi-1: ‘Dear boy, (The officers of the king) bring a man, holding him by the hand (while saying) "He has taken something, he has committed a theft, heat the axe for him". If he is doer of that, then he makes himself false. And being addicted to falsehood, he covers himself with falsehood and grasps the heated axe; he is burnt, and then he is punished.
VI-xvi-2: ‘If, however, he is not the doer of that, then he makes himself true. And being attached to truth, he covers himself with truth and grasps the heated axe; he is not burnt and then he is released.
VI-xvi-3: ‘And as in this case he (the man attached to truth) is not burnt, (similarly a man of knowledge is not born again). Thus has all this world That for its self. That is the true. That is the Atman. That thou art, O Svetaketu.’ From his words Svetaketu understood That – yea, he understood.
Chandogya Upanishad -7
VII-i-1: Om. ‘Revered sir, teach me,’ thus saying Narada approached Sanatkumara. Sanatkumara said to him, ‘What you already know, declaring that to me, be my disciple. What is beyond that I shall tell you.’ Narada said:
VII-i-2: ‘Revered sir, I know the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharvanas the fourth, the Itihasa-Purana as the fifth, grammar, the rules for the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical sciences, the science of war, the science of the stars, the science related to serpents, and the fine arts – all this I know, revered sir.’
VII-i-3: ‘Revered sir, however, I am only a knower of verbal texts, not a knower of Atman. Indeed I have heard from persons like your revered self that a knower of Atman goes beyond grief. I am in such a state of grief. May your revered self take me across it.’ Sanatkumara replied to him,’ Whatsoever you have studied here, really it is only a name.’
VII-i-4: ‘Name indeed is Rig-Veda, (so also) Yajur-Veda, Sama-Veda and the Atharvana as the fourth, the Itihasa-Purana as the fifth, grammar, the rules of the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts – name alone is all this. Worship the name.
VII-i-5: ‘He who worships name as Brahman becomes free to act as he wishes in the sphere within the reach of name, he who worships name as Brahman’. (Narada) ‘Revered sir, is there anything greater than name ?’ (Sanatkumara) ‘Surely, there is something greater than name’. (Narada) ‘Revered sir, communicate it to me.’
VII-ii-1: ‘Speech surely is greater than name. Speech indeed makes us understand the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvana as the fourth, Itihasa-Purana as the fifth, grammar, the rules of the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts – also heaven and earth, air and Akasa, water and fire, gods and men, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants, merit and demerit,

true and false, good and bad, pleasant and unpleasant. Verily, if speech did not exist, neither merit nor demerit would be understood, neither true nor false, neither good nor bad, neither pleasant nor unpleasant. Speech alone makes us understand all this. (Hence) worship speech.
VII-ii-2: ‘He who worships speech as Brahman becomes free to act as he wishes in the sphere within the reach of speech, he who worships speech as Brahman’. ‘Revered sir, is there anything greater than speech ?’ ‘Surely, there is something greater than speech’. ‘Revered sir, communicate it to me’.
VII-iii-1: ‘Mind surely is greater than speech. Just as the closed hand encompasses two Amalaka, or two Kola, or two Aksa fruits, so does the mind encompasses speech and name. When by mind one intends "Let me learn the Mantras", then he learns; Let me do sacrificial acts", then he does; "Let me desire offspring and cattle", then he desires; "Let me desire this world and the next", then he desires. Mind indeed is Atman. Mind indeed is the world. Mind indeed is Brahman. Worship the mind.
VII-iii-2: ‘He who worships the mind as Brahman becomes free to act as he wishes in the sphere within the reach of mind, he who worships the mind as Brahman’. ‘Revered sir, is there anything greater than mind?’ ‘Surely, there is something greater than mind’. ‘Revered sir, communicate it to me’.
VII-iv-1: ‘Will surely is greater than mind. Verily, when one wills, then he intends in his mind, then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrifices become one.’
VII-iv-2: ‘All these, indeed, merge in the will, are made up of the will, and abide in the will. Heaven and earth willed, air and Akasa willed, water and fire willed. Through the willing of these, rain wills. Through the willing of rain, food wills. Through the willing of food, Pranas will. Through the willing of Pranas, sacred formulas will. Through the willing of sacred formulas (sacrificial) acts will. Through the willing of (sacrificial) acts, the world wills. Through the willing of the world, all things will. This is will. Worship will.
VII-iv-3: ‘He who worships will as Brahman, he indeed, attains the worlds willed by him – himself being permanent, the permanent worlds; himself being well-founded, the well-founded worlds; himself being undistressed, the undistressed world. He becomes free to act as he wishes in the sphere within the reach of will, he who worships will as Brahman’. ‘Revered sir, is there anything greater than will ?’ ‘Surely, there is something greater than will’. ‘Revered sir, communicate it to me’.
VII-v-1: ‘Intelligence surely is greater than will. Verily, when one understands, then he wills, then he intends in mind, then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrificed become one.
VII-v-2: ‘All these, indeed, merge in intelligence, are made up of intelligence and abide in intelligence. Therefore, even if a man who knows much is without intelligence, people speak of him thus, ‘He does not exist, nor what he has known; if he were really learned, he would not thus be without intelligence". On the other hand, if a man knowing little is endowed with intelligence, people desire to listen to him also. Intelligence, indeed, is the one centre of mergence of all these, intelligence is their soul, and intelligence is their support. Worship intelligence.
VII-v-3: ‘He who worships intelligence as Brahman, he indeed, attains the worlds of intelligence – himself being permanent, the permanent worlds; himself being well-established, the well-established worlds; and himself being undistressed, the undistressed world. He becomes free to act as he wishes in the sphere within the reach of intelligence, he who worships intelligence as Brahman’. ‘Revered sir, is there anything greater than intelligence ?’ ‘Surely, there is something greater than intelligence’. ‘Revered sir, communicate it to me’.
VII-vi-1: ‘Contemplation surely is greater than intelligence. The earth contemplates as it were. The sky contemplates as it were. Heaven contemplates as it were. Water contemplates as it

were. The mountains contemplate as it were. Gods and men contemplate as it were. Therefore, verily, those who attain greatness among men here, they seem to have obtained a share of the result of contemplation. And those who are small people, they are quarrelsome, abusive and slanderous; but those who are great men, they appear to have obtained a share of the result of contemplation. Worship contemplation.
VII-vi-2: ‘He who worships contemplation as Brahman becomes free to act as he wishes in the sphere within the reach of contemplation, he who worships contemplation as Brahman’. ‘Revered sir, is there anything greater than contemplation ?’ ‘Surely, there is something greater than contemplation’. ‘Revered sir, communicate it to me’.
VII-vii-1: ‘Understanding surely is greater than contemplation. By understanding alone one understands the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvana as the fourth, Itihasa-Purana as the fifth, grammar, the rules for the worship of the ancestors; mathematics, the science of portents, the science of treasures, logic, the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts – also heaven and earth, air and Akasa, water and fire, gods and men, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants, merit and demerit, true and false, good and bad, pleasant and unpleasant, food and drink, this world and the next – (all this) one understands by understanding alone. Worship understanding.
VII-vii-2: ‘He who worships understanding as Brahman, attains the worlds containing the knowledge of the Scriptures and other subjects. He becomes free to act as he wishes in the sphere within the reach of understanding, he who worships understanding as Brahman’. ‘Revered sir, is there anything greater than understanding ?’ ‘Surely, there is something greater than understanding’. ‘Revered sir, communicate it to me’.
VII-viii-1: ‘Strength surely is greater than understanding. A single man with strength causes even a hundred men with understanding to tremble. When a man becomes strong, then he rises; rising, he serves; serving, he approaches nearer; approaching nearer, he sees, hears, reflects, understands, acts and realizes. By strength, indeed, the earth stands; by strength, the sky; by strength, heaven; by strength, the mountains; by strength, gods and men; by strength, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants; by strength the world stands. Worship strength.
VII-viii-2: ‘He who worships strength as Brahman becomes free to act as he wishes in the sphere within the reach of strength, he who worships strength as Brahman’. ‘Revered sir, is there anything greater than strength ?’ ‘Surely, there is something greater than strength’. ‘Revered sir, ommunicate it to me’.
VII-ix-1: ‘Food surely is greater than strength. Therefore, if one does not eat for ten days, even though he might live, yet, verily, he does not see, does not hear, does not reflect, does not act, and does not realize. But with the coming of food, he sees, hears, reflects, understands, acts and realizes. Worship food.
VII-ix-2: ‘He who worships food as Brahman, he verily attains the worlds supplied with food and drink. He is free to act as he wishes in the sphere within the reach of food, he who worships food as Brahman’. ‘Revered sir, is there anything greater than food ?’ ‘Surely, there is something greater than food’. ‘Revered sir, communicate it to me’.
VII-x-1: ‘Water surely is greater than food. Therefore, when there is not good rain, living creatures are in agony (thinking), "Food will be scarce". But when there is good rain, living creatures become joyous (thinking), "Food will abound". Water, indeed, has assumed all these forms – this earth, this sky, this heaven, these mountains, these gods and men, these cattle and birds, grasses and trees, beasts down to worms, flying insects and ants. Water, indeed, has assumed all these forms. Worship water.
VII-x-2: ‘He who worships water as Brahman obtains all desires and becomes satisfied. He becomes free to act as he wishes in the sphere within the reach of water, he who worships

water as Brahman’. ‘Revered sir, is there anything greater than water ?’ ‘Surely, there is something greater than water’. ‘Revered sir, communicate it to me’.
VII-xi-1: ‘Fire surely is greater than water. It is this fire that having seized the air warms up the Akasa. Then people say, "It is hot, it is burning hot, it will surely rain". There, it is fire that shows itself first, and then creates water. It is (because of) this fire that thunders roll, along with lightnings flashing upwards and across; and so people say, "Lightning is flashing, it is thundering, it will surely rain". There, it is fire that shows itself first and then creates water. Worship fire.
VII-xi-2: ‘He who worships fire as Brahman, he, being resplendent himself, attains resplendent worlds, full of light and free from darkness. He becomes free to act as he wishes in the sphere within the reach of fire, he who worships fire as Brahman’. ‘Revered sir, is there anything greater than fire ?’ ‘Surely, there is something greater than fire’. ‘Revered sir, communicate it to me’.
VII-xii-1: Akasa surely is greater than fire. In Akasa, indeed, exist both the sun and the moon, lightning, stars and fire. Through Akasa one calls, through Akasa one hears, through Akasa one hears the response. In Akasa one rejoices, in Akasa one does not rejoice. In Akasa a thing is born, and towards Akasa it grows. Worship Akasa.
VII-xii-2: ‘He who worships Akasa as Brahman, he indeed, attains vast worlds full of light, unconfined and spacious. He is free to act as he wishes in the sphere within the reach of Akasa, he who worships Akasa as Brahman’. ‘Revered sir, is there anything greater than Akasa ?’ ‘Surely, there is something greater than Akasa’. ‘Revered sir, communicate it to me’.
VII-xiii-1: ‘Memory surely is greater than Akasa. Therefore, even if many persons should assemble and if they should have no memory, they surely would not hear any sound, they would not think, they would not know. But surely, should they have memory, then they would hear, then they would think, then they would know. Through memory, indeed, one discerns one’s sons, through memory one’s cattle. Worship memory.
VII-xiii-2: ‘He who worships memory as Brahman becomes free to act as he wishes in the sphere within the reach of memory, he who worships memory as Brahman’. ‘Revered sir, is there anything greater than memory ?’ ‘Surely, there is something greater than memory’. ‘Revered sir, communicate it to me’.
VII-xiv-1: ‘Aspiration surely is greater than memory. Kindled by aspiration, (one’s) memory recites the hymns, performs rites, desires sons and cattle, desires this world and the next. Worship aspiration.
VII-xiv-2: ‘He who worships aspiration as Brahman, by aspiration all his wishes prosper, his prayers become infallible. He is free to act as he wishes in the sphere within the reach of aspiration, he who worships aspiration as Brahman’. ‘Revered sir, is there anything greater than aspiration ?’ ‘Surely, there is something greater than aspiration’. ‘Revered sir, communicate it to me’.
VII-xv-1: ‘Prana surely is greater than aspiration. Just as the spokes of the wheel are fastened to the nave, so is all this fastened to this Prana. Prana moves by Prana, Prana gives Prana and it gives Prana. Prana is the father, Prana is the mother, Prana is the brother, Prana is the sister, Prana is the preceptor, Prana is the Brahmana.
VII-xv-2: ‘If one answers something harsh to his father, mother, brother, sister, preceptor or a Brahmana, people say this to him, "Fie on you ! You are indeed a slayer of your father, you are indeed a slayer of your mother, you are indeed a slayer of your brother, you are indeed a slayer of your sister, you are indeed a slayer of your preceptor, you are indeed a slayer of a Brahmana."
VII-xv-3: ‘On the other hand, when the Prana has departed from them, even if one piles them together, dismembers them with a fork and burns them up, surely people would not say to him, "You are a slayer of your father", nor "you are a slayer of your mother", nor "You are a slayer

of your brother", nor "You are a slayer of your sister", nor "you are a slayer of your preceptor", nor "You are a slayer of a Brahmana".
VII-xv-4: ‘Prana indeed becomes all these. He, indeed, who sees thus, thinks thus and knows thus becomes a surpassing speaker. If someone were to say to him, "You are a surpassing speaker", he should say, "Yes, I am a surpassing speaker", he should not deny it.
VII-xvi-1: ‘But he really speaks surpassingly who speaks surpassingly with truth’. ‘Revered sir, being such, I would speak surpassingly with truth’. ‘But one must desire to understand the truth’. ‘Revered sir, I desire to understand the truth’.
VII-xvii-1: ‘When one understands, then alone does one declare the truth. Without understanding, one does not declare the truth. Only he who understands declares the truth. But one must desire to understand understanding.’ ‘Revered sir, I desire to understand understanding’.
VII-xviii-1: ‘When one reflects, then alone does one understand. Without reflecting one does not understand. Only he who reflects understands. But one must desire to understand reflection.’ ‘Revered sir, I desire to understand reflection’.
VII-xix-1: ‘When one has faith, then alone does one reflect. Without faith, one does not reflect. Only he who has faith reflects. But one must desire to understand faith’. ‘Revered sir, I desire to understand faith’.
VII-xx-1: ‘When one has steadfastness, then alone does one have faith. Without steadfastness, one does not have faith. Only he who has steadfastness has faith. But one must desire to understand steadfastness.’ ‘Revered sir, I desire to understand steadfastness.’
VII-xxi-1: ‘When one acts, then alone does one become steadfast.
Without acting, one does not become steadfast. Only on acting does one become steadfast. But one must desire to understand activity’. ‘Revered sir, I desire to understand activity’.
VII-xxii-1: ‘When one obtains happiness’, then alone does one act. Without obtaining happiness one does not act. Only on obtaining happiness does one act. But one must desire to understand happiness’. ‘Revered sir, I desire to understand happiness’.
VII-xxiii-1: That which is infinite, is alone happiness. There is no happiness in anything finite. The infinite alone is happiness. But one must desire to understand the infinite’. ‘Revered sir, I desire to understand the infinite’.
VII-xxiv-1: ‘In which one sees nothing else, hears nothing else, understands nothing else, that is infinite. But that in which one sees something else, hears something else, understands something else, is the finite. That which is infinite, is alone immortal, and that which is finite, is mortal’. ‘Revered sir, in what is that infinite established ?’ ‘On its own greatness or not even on its own greatness’.
VII-xxiv-2: ‘Here in this world people call cows and horses, elephants and gold, servants and wives, fields and houses, "greatness". I do not speak thus (of greatness), for in that case one thing would be established in another. What I do say is thus:
VII-xxv-1: ‘That infinite alone is below. That is above. That is behind. That is in front. That is to the south. That is to the north. That alone is all this. So next is the teaching in regard to the self-sense. I alone am below. I am above. I am behind. I am in front. I am to the south. I am to the north. I alone am all this.
VII-xxv-2: ‘So now is the teaching through Atman. Atman alone is below. Atman is above. Atman is behind. Atman is in front. Atman is to the south. Atman is to the north. Atman alone is all this. Verily, he it is who sees thus, and understands thus, has pleasure in Atman, delight in Atman, union in Atman, joy in Atman. He becomes Self-sovereign; he becomes free to act as he wishes in all the worlds. But those who know otherwise than this are ruled by others and live in perishable worlds; they are not free to act as they wish in all the worlds.
VII-xxvi-1: Verily, for him alone, who sees thus, reflects thus and understands thus, Prana springs from Atman, aspiration from Atman, memory from Atman, Akasa from Atman, fire

from Atman, water from Atman, appearance and disappearances from Atman, food from Atman, strength from Atman, understanding from Atman, contemplation from Atman, intelligence from Atman, will from Atman, mind from Atman, speech from Atman, name from Atman, hymns from Atman, rites from Atman, all this (springs) from Atman alone.
VII-xxvi-2: ‘There is this verse about it: "He who sees this does not see death nor illness nor any sorrow. He who sees this sees all things and obtains all things in all ways." ‘He is one, becomes threefold, fivefold, sevenfold and also ninefold. Then again he is called the elevenfold, also a hundred-and-ten-fold and also a thousand-and twenty-fold. ‘’When nourishment is pure, reflection and higher understanding become pure. When reflection and higher understanding are pure, memory becomes strong. When memory becomes strong, there is release from all the knots of the heart. The revered Sanatkumara showed to Narada, after his impurities had been washed off, the further shore of darkness. People call Sanatkumara as Skanda – yea, they call him Skanda.
VIII-i-1: Om. Now, in this city of Brahman, there is a mansion in the shape of a small lotus; in it is a small inner Akasa. What is within that, that should be sought; that indeed, one should desire to understand.
VIII-i-2-3: If the disciples should say to him, ‘In this city of Brahman in which is a small mansion in the shape of a lotus and in the small inner Akasa within – what is it that lies there which should be sought, which one should desire to understand ?’ – he should say in reply, ‘As large indeed as is this Akasa, so large is that Akasa in the heart. Within it, indeed, are contained both heaven and earth, both fire and air, both the sun and the moon, lightning and the stars. Whatever there is of him in this world and whatever is not, all that is contained within it.’
VIII-i-4: If they should say to him, ‘If in this city of Brahman is contained all this, all beings and all desires, then what is left of it when old age overtakes it or when it perishes ?’
VIII-i-5: He should say, ‘It (the Brahman called inner Akasa) does not age with the ageing of the body, it is not killed by the killing of this. This (Akasa) is the real city of Brahman, in it are contained the desires. This is the Atman, free from evil, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is of the truth, whose resolve is of the truth. Just as in this world, the subjects follow as they are commanded and whatever province they desire, be it a country or a part of the field, on that they live. (So the ignorant depend upon others for enjoying the fruits of their Karma).
VIII-i-6: ‘Just as here on earth the world which is earned by work perishes, even so there in the other world, the world which is earned by righteous deeds perishes. So those who depart from here without having understood the Atman and these true desires, for them there is no freedom to act as they wish in all the worlds. But those who depart from here, having understood the Atman and these true desires, for them there is freedom to act as they wish in all the worlds.’
VIII-ii-1: If he becomes desirous of the world of fathers, by his mere will, fathers arise. Possessed of that world of fathers he feels happy and exalted.
VIII-ii-2: And if he becomes desirous of the world of mothers, by his mere will, mothers arise. Possessed of that world of mothers he feels happy and exalted.
VIII-ii-3: And if he becomes desirous of the world of brothers, by his mere will, brothers arise. Possessed of that world of brothers he feels happy and exalted.
VIII-ii-4: And if he becomes desirous of the world of sisters, by his mere will, sisters arise. Possessed of that world of sisters he feels happy and exalted.
VIII-ii-5: And if he becomes desirous of the world of friends, by his mere will, friends arise. Possessed of that world of friends he feels happy and exalted.

VIII-ii-6: And if he becomes desirous of the world of perfumes and garlands, by his mere will, of perfumes and garlands arise. Possessed of that world of perfumes and garlands he feels happy and exalted.
VIII-ii-7: And if he becomes desirous of the world of food and drink, by his mere will, food and drink arise. Possessed of that world of food and drink he feels happy and exalted.
VIII-ii-8: And if he becomes desirous of the world of song and music, by his mere will, song and music arise. Possessed of that world of song and music he feels happy and exalted.
VIII-ii-9: And if he becomes desirous of the world of women, by his mere will, women arise. Possessed of that world of women he feels happy and exalted.
VIII-ii-10: Whatever provinces he is attached to and whatever desirable objects he desires by his mere will, they(arise. Possessed of that he feels happy and exalted.
VIII-iii-1: These same are the true desires covdred by the untrue. Although the desires are true, they are covered by the untrue. For whosoever of one's people departs from here in this world one does not get him back to see.
VIII-iii-2: But those of his people, whether they are alive or dead and whatever else one desires but does not get, all that one finds by going there (into the Atman, the Akasa in the heart); for here, indeed, are those true desires of his covered by the untrue. Just as, though people who do not know the field walk again and again over the treasure of gold hidden underground but do not find it, even so all these creatures here, though they go daily into the Brahman-world, yet do not find it, for they are carried away by the untrue.
VIII-iii-3: This Atean verily is in the heart. Its etymological explanation is this. This (Atman) is in the heart, hence it is the heart. He who knows thus(indeed goes daily into the heavenly world.
VIII-iii-4: Now that serene and happy being, rising out of this body and reaching the highest light, appears in his own true form. This is the Atman, said the teacher. This is the immortal, the fearless. This is Brahman. Verily, the name of this Brahman is the True.
VIII-iii-5: These are indeed the three syllables, 'sa', 'ti', 'yam'. What is 'sa', that is the immortal, and what is 'ti', that is the mortal, and what is 'yam', with it one holds the two together. Because with it one holds the two together, therefore it is 'yam'. Verily, he who knows thus goes to the heavenly world.'
VIII-iv-1: Now, this Atman is the dyke, the embankment for the safety of these worlds. This dyke, neither the day nor the night crosses, nor old age nor death nor sorrow, nor merit nor demerit. All evils turn back from it, for this Brahman-world is free from evil.
VIII-iv-2: Therefore, verily, on reaching this dyke, if one was blind he ceases to be blind; if wounded, he ceases to be wounded, if afflicted-he ceases to be afflicted. Therefore, verily, on reaching this dyke, even night becomes day, for this Brahman-world is ever illumined.
VIII-iv-3: But only those who attain according to the iostruction this Brahman-world through Brahmacharya, to them belongs this Brahman-world. For them there is freedom to act as they wish in all the worlds.
VIII-v-1: Now, what people call sacrifice is really Brahmacharya, for only by means of Brahmacharya does the knower attain that world. And what people call worship (Ista) is really Brahmacharya, for only by worshipping with Brahmacharya does one attain the Atman.
VIII-v-2: Now, what people call the sacrificial session is really Brahmacharya, for only by means of Brahmacharya does one obuain one's salvation from Being. And what people call the vow of silence is really Brahmacharya for only through Brahmacharya does one understand the Atman and then meditate.
VIII-v-3: Now, what people call a course of fasting is really Brahmacharya, for this Atman never perishes which one attains by means of Brahmacharya. And what people call the life of a hermit is really Brahmacharya, for verily Ara and Nya are the two oceans in the Brahman-

world in the third heaven from here and therein is the lake Airammadiya, and there is the Aparajita (unconquered) city of Brahma, and there is the gold hall specially built by the Lord.
VIII-v-4: Therefore only those who attain the two oceans, Ara and Nya, in the Brahman-world by means of Brahmacharya, only to them belongs this Brahman-world and for them there is freedom to act as they wish in all the worlds.
VIII-vi-1: Now, these arteries which belong to the heart exist filled with the juice of a fine substance which is reddish-brown, white, blue, yellow and red. The yonder sun indeed is reddish-brown, he is white, he is blue, he is yellow, he is red.
VIII-vi-2: Just as an extending highway runs between two villages, this as well as that, even so the rays of the sun go to both these worlds, this as well as that. They spread out of the yonder sun and enter into these arteries. Out of these arteries they spread and enter into the yonder sun.
VIII-vi-3: Therefore when one is thus sound sleep, composed, serene so that he knows no dreams, then he enters into (the Akasa of the heart through) these arteries. Then no evil touches him for then he is filled with the light of the sun.
VIII-vi-4: Now, when one is thus reduced to a weakened condition, those who sit around him say, 'Do you know me ? Do you know me ?' As long as he has not departed from this body, so long he knows them.
VIII-vi-5: But when he thus departs from this body, then he proceeds upwards through those very rays, (if a knower) he surely goes up meditating on Om or (does not got up if he is not a knower). As long as it takes for the mind to travel, in that (short) time, he goes to the sun. That indeed is the door to the world (of Brahman), an entrance for the knowers and a shutting out for the ignorant.
VIII-vi-6: There is this verse about it: A hundred and one are the arteries of the heart; one of them leads up to the crown of the head. Passing upwards through that, one attains immortality, while the other arteries serve for departing in various other directions – yea, serve for departing.
VIII-vii-1: The Atman which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that Atman attains all the worlds and all the desires. Thus spoke Prajapati.
VIII-vii-2: Both the gods and the demons heard this and said, 'Well, let us seek that Atman by seeking which one attains all the worlds and all the desires.' Then Indra alone from among the gods went out and so did Virochana from among the demons. Then without communicating with each other, they both came into the presence of Prajapati, fuel in hand.
VIII-vii-3: For thirty-two years they lived there the disciplined life of a celibate student of sacred knowledge. Then Prajapati asked them, 'Desiring what have you been living ?' They replied, 'The Atman which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that Atman attain all the worlds and all the desires – these are known to be the words of your revered self. Desiring that Atman we have been living.'
VIII-vii-4: Prajapati said to them, 'The person which is seen in the eye is the Atman'. He added, 'This is the immortal, the fearless. This is Brahman'. 'But, revered sir, he who is perceived in water and he who in a mirror, which of these is the Atman ?' It is he himself that is perceived in all these', replied Prajapati.
VIII-viii-1: 'Look at yourself in a pan of water and whatever you do not understand of the Atman, tell me that'. Then they looked in a pan of water. Prajapati asked them, 'What do you see ?' They replied, 'Revered sir, we both see the self entirely as we are, the very image, even to the very hairs and nails.'

VIII-viii-2: Then Prajapati said to them, ‘Having become well adorned, well dressed and well groomed, look into the pan of water.’ They too, having become well adorned, well dressed and well groomed, looked into the pan of water. Then Prajapati asked them, ‘What do you see ?’
VIII-viii-3: They replied, ‘Just as we are ourselves, revered sir, well adorned, well dressed and well groomed, even so are both these, revered sir, well adorned, well dressed and well groomed.’ ‘This is the Atman’, said he, ‘this is the immortal, the fearless. This is Brahman’. They both went away satisfied in their hearts.
VIII-viii-4: Then Prajapati looked at them and said, ‘They are going away without having perceived, without having understood the Atman. Whosoever will follow such a doctrine be they gods or demons, they will be foiled.’ Now, Virochana, satisfied in his heart, went to the demons and declared this doctrine to them. ‘Here the (bodily) self alone is to be worshipped, the self is to be attended upon. Here it is only by worshipping the self and attending upon the self that one obtains both the worlds, this as well as the yonder.’
VIII-viii-5: Therefore, even to this day, here people say of one who is not a giver, who has no faith, who does not perform sacrifices, ‘Oh, he is a demon’; for this is the doctrine of the demons. They adorn the body of the deceased with enjoyable things, clothes and ornaments for, by this, they think, they will win the other world.
VIII-ix-1: But Indra, even before reaching the gods, saw this difficulty: ‘Just as this (reflected self) becomes well adorned when this body is well adorned, well dressed when the body is well dressed, well groomed when the body is well groomed, even so this (reflected self) also becomes blind when the body is blind, one-eyed when the body is one-eyed, crippled when the body is crippled, and it perishes when this body perishes. I see no good in this.’
VIII-ix-2: He came back again, fuel in hand. Prajapati asked him, ‘Desiring what, O Indra, have you come back, since you went away satisfied in your heart, along with Virochana ?’ Indra replied, ‘Revered sir, just as this (reflected self) becomes well adorned when this body is well adorned, well dressed when the body is well dressed, well groomed when the body is well groomed, even so this (reflected self) also becomes blind when the body is blind, one-eyed when the body is one-eyed, crippled when the body is crippled, and it perishes when this body perishes. I see no good in this.
VIII-ix-3: ‘So is it indeed, O Indra’, said Prajapati; ‘However, I shall explain this further to you. Live here for another thirty-two years.’ He lived there for another thirty-two years. Then Prajapati said to him:
VIII-x-1-2: Prajapati said, ‘He who moves about in dreams, he is the Atman. He is the immortal, the fearless. He is Brahman’. Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: ‘Even though this (dream-self) is not blind when this body is blind, nor one-eyed when the body is slain, nor has running nose and eyes when the body has running nose and eyes, yet it is as if they kill it, as if they chase it, it becomes conscious of pain, as it were, and even weeps, as it were. I see no good in this’.
VIII-x-3-4: He came back again, fuel in hand. Prajapati asked him, ‘Desiring what, O Indra, have you come back, since you went away satisfied in your heart ?’ He replied, ‘Revered sir, even though this self is not blind when this body is blind, nor one-eyed when the body is one-eyed, nor suffers defects from the defects of the body, nor is slain when the body is slain, nor has running nose and eyes, yet it is as if they kill it, as if they chase it, it becomes conscious of pain as it were, and even weeps, as it were. I see no good in this’. ‘So is it indeed, O Indra’, said Prajapati; ‘However, I shall explain this further to you. Live here for another thirty-two years.’ He lived there for another thirty-two years. Then Prajapati said to him:
VIII-xi-1: Prajapati said, ‘He who is fully asleep, composed, serene and knows no dream, he is the Atman. He is the immortal, the fearless. He is Brahman’. Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: ‘In truth this one does not

know himself now as "I am he", nor indeed these beings. It seems as if he has gone to annihilation. I see no good in this'.
VIII-xi-2: He came back again, fuel in hand. Prajapati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart ?' He replied, 'Revered sir, in truth this one does not know himself as "I am he", nor indeed these beings. It seems as if he has gone to annihilation. I see no good in this'.
VIII-xi-3: 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you and none other than this. Live here for another five years.' He lived there for another five years. That makes one hundred and one years and so with regard to that, people say thus, 'Verily, for one hundred and one years Indra lived with Prajapati the disciplined life of a celibate student of sacred knowledge". Then Prajapati said to him:
VIII-xii-1: 'O Indra, mortal indeed is this body, held by death. But it is the support of this deathless, bodiless Atman. Verily, the embodied self is held by pleasure and pain. Surely, there is no cessation of pleasure and pain for one who is embodied. But pleasure and pain do not indeed touch one who is bodiless.
VIII-xii-2-3: Bodiless is air; and white cloud, lightning, thunder, these also are bodiless. Now as these arise out of the yonder Akasa, reach the highest light and appear each with its own form, even so this serene one rises out of this body, reaches the highest light and appears in his own form. He is the Highest Person. There he moves about, laughing, playing, rejoicing with women, vehicles or relations, not remembering this body in which he was born. As an animal is attached to a chariot, even so is the Prana attached to this body.
VIII-xii-4: Now, where the sight merges in Akasa (inside the eye, i.e., the black pupil of the eye), (there exists) that which is the person in the eye; and the eye is only for (his) seeing. And he who knows 'I smell this', is the Atman; the nose is for smelling. And he who knows 'I speak this', is the Atman, the organ of speech is for speaking. And he who knows 'I hear this', is the Atman; the ear is for hearing.
VIII-xii-5: And he who knows 'I think this', is the Atman, the mind is his divine eye. Through this divine eye of the mind he verily sees these desired objects which are in the Brahman-world, and rejoices.
VIII-xii-6: 'Verily, this is the Atman whom the gods worship. Therefore all the worlds and all the desired objects are held by them. He obtains all the worlds all the desired objects, who having known that Atman (from the teacher and the scriptures) understands it.' Thus spoke Prajapati – yea, thus spoke Prajapati.
VIII-xiii-1: From the dark I attain to the variegated from the variegated I attain to the dark. Shaking off evil as a horse his hairs, shaking off the body as the moon frees itself from the mouth of Rahu, I, having fulfilled all ends, obtain the eternal Brahman-world – yea, I obtain it.

VIII-xiv-1: Verily, what is called Akasa is the revealer of name and form. That within which they are, is Brahman, that is the immortal, that is the Atman. 'I attain to the assembly-hall and abode of Prajapati. I am the glory of the Brahmanas, the glory of the Kshatriyas, the glory of the Vaisyas. I wish to attain that glory. I am the glory of the glories. May I never go to that which is reddish-white and toothless yet devouring and slippery – yea, may I never go to it.'
VIII-xv-1: Brahma expounded this to Prajapati. Prajapati to Manu and Manu to his descendants. He who has read the Veda according to the prescribed rule, in the time left over after performing his duties to the teacher, he who after having come back from the teacher's house, settles down in his household, continues the study of the Veda in a clean place, and has virtuous sons and disciples, he who withdraws all his senses into the Atman, who practises non-injury to all beings except in places specially ordained, he who behaves thus throughout his life reaches the world of Brahman and does not return again – yea, he does not return again.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Peace ! Peace ! Peace !
Here ends the Chandogyopanishad, as contained in the Sama-Veda.

66. Jabala Darsana Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

God Dattatreya is the reincarnation of the four armed Vishnu and he is the ruler of the world. Sankrithi is a great devotee and a sage and is an expert in yoga and also a disciple of Dattatreya. He approached his teacher (God Dattatreya) with humility and with folded hands, when his teacher was alone and requested him, “Oh God, please tell me about the science of yoga which has eight branches and five different sthanas (places) by knowing which I will attain salvation. Dattatreya told him, “Hey Sankrithi, I shall tell you about Yoga which has eight branches. The eight branches are Yama, Niyama, Aasana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi.
Yama which is the first is the practice of non-violence, truth, non possession of properties of others, celibacy, mercy, honesty, patience, stability, food discipline and cleanliness. 1
Niyama is the ten aspects of penance, joy, orthodoxy, charity, worship of god, hearing of philosophy, fear for bad actions, clear intellect, chanting and austerities. 2
The nine important Asanas (sitting positions) are Swasthika (Swastika), Gomukha (cows face), Padma (lotus), Veera (valorous), Simha (lion), Badra (safe), Muktha (free), Mayura (peacock) and Sukha (pleasant). Oh sage, that position, whatever it may be but which makes you comfortable and gives you courage to undertake Yoga is called Sukhasana. People who do not have strength to take up other positions can use that. Victory in the seating position is like victory over the three worlds. Once the Asana is fixed, one should practice Pranayama. 3
Either in the top of the mountain or by the shore of the river or under a Bilwa tree in the forest, after choosing a clean place which is acceptable to the mind and after establishing a place to do tapas (Asram), sit in the Asana which is most familiar facing either east or north. Then sit with the body neck and head in a straight line, cover the face and concentrate the vision with best possible attention on the nectar flowing from the fourth state of the moon like dot at the end of the nose. Draw the air inside using the lungs, store it in the stomach, meditate on the flame of fire inside the body and then shift meditation to the root of fire with its sound and dot.

Then the intelligent one will exhale and draw the Prana using Pingala (Nadi which is tawny and is on the right side of Sushumna Nadi) and meditate on the Agni Bheeja. Again he has to exhale and inhale again in the middle using the Ida (Nadi which is pleasant and is on the left side of Sushumna). One should have to live in a secret place practicing this exercise six times for 3-4 days or 3-4 weeks at dawn, noon and dusk. This would help him to clean up the Nadis. Slowly symbols will start showing up. Body will become light, the fire in the stomach will burn well and the voice would become clearer. These are the symbols of Siddhi (getting mastery). Till you see this, you have to practice. 4

Now I will tell you about Prathyahara. To use force and divert the sensory organs which normally travel according to their nature is Prathyahara. Those who know Brahma say that seeing whatever we see as the form of Brahman is Prathyahara. Prathyahara also is doing clean or unclean acts as those belonging to Brhaman. Further doing daily religious activities after dedicating them to God and similarly doing the activities which we desire is also Prathyahara. Apart from this inhaling air (oxygen) and stopping it in different places is also Prathyahara. The wise man would sit in Swasthikasana, draw his breath till it fills up from head to toe and hold it in two feet, mooladhara, stomach, middle of the heart, bottom of the neck, jaw, middle of the eyelids, forehead and at the top of the skull. Then he should leave out the belief that the body is oneself and make that thought as nirvikalpa and merge it with Paramatma. The experts in Vedanta say that this is true Prathyahara. There is nothing that cannot be attained by those who practice like this. 5

Now I will tell you about the five types of Dharana (holding steady -a stage in meditation - here we try to hold on what we are mediating upon without wavering). In the sky which is in the middle of the body, Dharana of the sky outside should be made. Similarly in the breath, Dharana of air outside should be made. In the fire in the stomach, Dharana of the fire outside should be made. In the fluid aspects of the body, Dharana of the water outside should be made. In the earthy aspects of the body, Dharana of the earth outside should be made. Sage, also it is necessary to chant the pancha bhootha mantras viz., Ham, Yam, Ram, Vam and Lam. It is said that this very great Dharana destroys all sins. In the body up to the knee is the aspect of the earth, from there till hip it is the aspect of water, up to the heart is the aspect of fire, up to middle of eyelids is the aspect of air and then up to the middle of the skull is the aspect of the sky. In the aspect of earth Brahma has to be placed, in the aspect of water Vishnu should be placed, in the aspect of fire Rudra should be placed, in the aspect of air Iswara should be placed and in the aspect of sky, the Sadashiva should be placed. Hey great sage, I will also tell you another Dharana. In the Jeevatma, that lord Shiva who rules over everything and is the personification of wisdom should be placed. To get rid of all sins, the wise man should suppress the gods like Brahma in the causative self, and place the Avyakta (that which is not clear) which is formless and which is the root cause inside the entire soul with the chanting of pranava. He should control the sensory organs by mind and should merge them with the soul. 6

I will now tell you about Dhyana (meditation) which destroys sorrow. Dhyana should be done of that Maheswara, who is the medicine for problems arising out of birth, who is the discipline and fundamental basis of the world who is of the form of Para Brahma, who has the masculine power upwards, who is of the form of the world, who is Virupaksha, and who is the head of all yogis as “I am He”. Then continue to do Dhyana of him who is beyond the reach of meditation, who is the personification of Sachidananda Brahman and who is soul in person as “I am He” for attaining salvation. In the mind of that great Purusha who practices like this, the science of Vedanta would automatically appear. There is no doubt about it. 7

Now I will tell you about Samadhi (deep meditative state) which destroys the ills of birth and death. Samadhi is that state in which there is knowledge that Jeevatma and Paramatma are one. Atma (soul) is filled all over for ever and does not have motion or stain. Though it is one, due

to the effects of illusion, it appears as different objects. Really there is no difference between these so called objects. When one sees all objects within himself and him as a part of all objects, He attains Brahman. When one drowns himself in Samadhi and does not see different objects as different , then he attains the single aim of salvation. When he sees only the true soul and the entire world appears as an illusion to him and he is cured of all sorrow.
Thus advised by Lord Dattatreya the sage Sankrithi fully lost all his fear and attained that blissfull state, deep in himself.
Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Jabala Darsanopanishad, included in the Sama-Veda.

67. Jabali Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The Sage Pippalada approached Sage Jabali and asked him, “Oh God like sage, please teach me the secret of the absolute philosophy. What is Thathwa (principle)? Who is Jeeva (being)? What is Pasu? Who is Ishwara? And what is the method for salvation?” Thus asked sage Jabali explained to him everything as follows: Jeeva (being) is nothing but God (the Lord of all beings -Pasupathi) himself who is acting the role of egoism. That Jeeva (being) is the Pasu. Pasupathi is he who knows everything, who does the five jobs like creation, and who is the Lord of all beings. Pasu (in common parlance) are those animals which eat grass, which do not have viveka (knowledge to differentiate), which are driven by others, which are made to work in jobs like agriculture and which undergo lot of sufferings. Similar to the owner of such animals is the God Pasupathi who rules over all beings.
To the question, “What trick is there to acquire such knowledge?“. Jabali replied, “By wearing of the holy ash". He further told, “After taking the holy ash in hand by reciting the five Brahma mantras starting with ‘Sathyojatham’, and chanting “Agnirithi Basma (Hoy ash is fire)”, mix it with water by chanting, “Manasthoke” and then wear the holy ash in head, forehead and shoulders in sets of three lines chanting the three mantras “trayayusham”.

Further wear these by chanting the three mantras starting with “Trayayusham” and the mantra “Tryambakam” is called Sambhava penance. Those with knowledge of Veda say that this has been told in all Vedas. For avoiding rebirth, the people with eternal wisdom, should adopt this. Among the three lines, the first one is Garhapathya (the domestic fire), the letter Aa, the quality of Rajas, earth, Jeevathma (soul of beings), the power of creation, Rigveda, time of dawn and its God is Lord Brahma. The second line is Dakshinagni (Fire of the south), the letter Uu, the quality of Sathva, atmosphere, the soul inside the body, the power of desire, Yajurveda, the time of noon, and its God is Lord Vishnu. The third line is the Ahavaneeya agni (the fire of the Sun), the letter Ma, the quality of Thamas, the place of Gods, the Paramatma, the power of knowledge, Samaveda, the time of dusk and its God is Shiva. That individual, who wears holy ash, whether he is a Brahmachari or Sanyasi, gets rid of great as well as minor sins. He becomes fit to worship all gods; he becomes one who has taken bath in all holy waters and the one who has chanted all the Rudra mantras. He does not have rebirth. This Upanishad tells that, it is sworn that he will not have rebirth.
Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Jabali Upanishad, included in the Sama-Veda.

68. Kena Upanishad

Om ! May my limbs, speech, vital air, eyes, ears, strength,
And all the senses be fully developed.
All that is revealed by the Upanishads is Brahman.
May I never deny Brahman:
May Brahman never disown me.
Let there be no repudiation (from Brahman);
Let there be no infidelity from my side.
May all the Dharmas extolled by the Upanishads shine in me
Who am intent on knowing the Self.
May they shine in me !
Om ! Peace ! Peace ! Peace !

I-1. Wished by whom is the mind directed to fall (on its objects)? Directed by whom does the foremost vital air move? By whom is wished this speech which the people utter? Who is the radiant being that unites the eye and the ear (with their objects)?
I-2. Because He is the ear of the ear, the mind of the mind, the speech of speech, the vital air of the vital air, and the eye of the eye, the wise, freeing themselves (from the identity with the senses) and renouncing the world, become immortal.
I-3. The eye does not reach there, nor speech, nor mind, nor do we know (Its mature). Therefore we don’t know how to impart instruction (about It). Distinct indeed is That from

the known and distinct from the unknown. Thus have we heard from the ancients who expounded It to us.
I-4. That which is not uttered by speech, that by which the word is expressed, know That alone to be Brahman, and not this (non-Brahman) which is being worshipped.
I-5. That which one does not think with the mind, that by which, they say, the mind is thought, know That alone to be Brahman, and not this (non-Brahman) which is being worshipped.
I-6. That which man does not see with the eye, that by which man sees the activities of the eye, know That alone to be Brahman, and not this (non-Brahman) which is being worshipped.
I-7. That which man does not hear with the ear, that by which man hears the ear's hearing, know That alone to be Brahman, and not this (non-Brahman) which is being worshipped.
I-8. That which man does not smell with the organ of smell, that by which the organ of smell is attracted towards its objects, know That alone to be Brahman, and not this (non-Brahman) which is being worshipped.
II-1. If you think, 'I know Brahman rightly', you have known but little of Brahman's (true) nature. What you know of His form and what form you know among the gods (too is but little). Therefore Brahman is still to be inquired into by you. I think Brahman is known to me.
II-2. I think not I know Brahman rightly, nor do I think It is unknown. I know (and I do not know also). He among us who knows that knows It (Brahman); not that It is not known nor that It is known.
II-3. It is known to him to whom It is unknown; he to whom It is known does not know It. It is unknown to those who know, and known to those who know not.
II-4. When Brahman is known as the inner Self (of cognition) in every state of consciousness, It is known in reality, because one thus attains immortality. Through one's own Self is attained strength and through knowledge is attained immortality.
II-5. Here if one has realised, then there is accomplishment. Here if one has not realised, then there is utter ruin. Having realised Brahman in all beings, and having withdrawn from this world, the wise become immortal.
III-1. It is well-known that Brahman indeed achieved victory for the gods. But in that victory which was Brahman's the gods revelled in joy.
III-2. They thought, "Ours alone is this victory, ours alone is this glory". Brahman knew this their pride and appeared before them, but they knew not who this Yaksha (worshipful Being) was.
III-3. They said to Agni: "O Jataveda, know thou this as to who this Yaksha is". (He said:) "So be it."
III-4. Agni approached It. It asked him, "Who art thou?" He replied, "I am Agni or I am Jataveda".
III-5. (It said:) "What is the power in thee, such as thou art?" (Agni said:) "I can burn all this that is upon the earth."
III-6. For him (It) placed there a blade of grass and said: "Burn this". (Agni) went near it in all haste, but he could not burn it. He returned from there (and said:) "I am unable to understand who that Yaksha is".
III-7. Then (the gods) said to Vayu: "O Vayu, know thou this as to who this Yaksha is". (He said:) "So be it".
III-8. Vayu approached It. It said to him, "Who art thou?" He replied, "I am Vayu or I am Matarsiva".
III-9. (It said:) "What is the power in thee, such as thou art?" (Vayu said:) "I can take hold of all this that is upon the earth".
III-10. For him (It) placed there a blade of grass and said: "Take this up". (Vayu) went near it in all haste, but he could not take it up. He returned from there (and said:) "I am unable to understand who that Yaksha is".

III-11. Then (the gods) said to Indra: “O Maghava, know thou this as to who this Yaksha is”. (He said:) “So be it”. He approached It, but It disappeared from him.
III-12. In that space itself (where the Yaksha had disappeared) Indra approached an exceedingly charming woman. To that Uma decked in gold (or to the daughter of the Himalayas), he said: “Who is this Yaksha?”
IV-1. She said: “It was Brahman. In the victory that was Brahman’s you were revelling in joy”. Then alone did Indra know for certain that It was Brahman.
IV-2. Therefore, these gods viz. Agni, Vayu and Indra excelled other gods, for they touched Brahman who stood very close and indeed knew first that It was Brahman.
IV-3. Therefore is Indra more excellent than the other gods, for he touched Brahman who stood very close and indeed knew first that It was Brahman.
IV-4. Its instruction (regarding meditation) is this. It is similar to that which is like a flash of lightning or like the winkling of the eye. This is (the analogy of Brahman) in the divine aspect.
IV-5. Then (follows) the instruction through analogy on the aspect of the individual self. (It is well-known that) the mind seems to attain to It, that It is continually remembered by the mind, and that the mind possesses the thought (regarding It).
IV-6. That Brahman is known indeed as Tadvana (worshipful or adorable to all beings); That is to be worshipped as Tadvana. To him who knows It thus verily all beings pray.
IV-7. (Disciple:) “Revered sir, speak Upanishad to me.” (Teacher:) “I have spoken Upanishad to thee. Of Brahman verily is the Upanishad that I have spoken.”
IV-8. Of this knowledge austerity, self-restraint and action are the feet, the Vedas are all limbs and truth is the abode.
IV-9. He who knows this thus, with his sins destroyed, becomes firmly seated in the infinite, blissful and supreme Brahman. He becomes firmly seated (in Brahman).
Om ! May my limbs, speech, vital air, eyes, ears, strength,
And all the senses be fully developed.
All that is revealed by the Upanishads is Brahman.
May I never deny Brahman:
May Brahman never disown me.
Let there be no repudiation (from Brahman);
Let there be no infidelity from my side.
May all the Dharmas extolled by the Upanishads shine in me
Who am intent on knowing the Self.
May they shine in me !
Om ! Peace ! Peace ! Peace !

Here ends the Kenopanishad, as contained in the Sama-Veda.

69. Kundika Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

1-2. After studying the scriptures during the blemishless period of studentship in which he devotes himself to the service of the teacher, the Brahmacharin with the permission of the teacher, shall marry a suitable wife. Then (at the end of the householder's life) he shall kindle the sacred fire (for renunciation) bravely and perform a sacrifice lasting a day and night in which Brahma, etc., are the deities.
3.
Then after dividing his property among his sons in the proper way and giving up all sensory pleasures, he shall journey along sacred places as a Vanaprastha.

4.
Subsisting on air only or on (air and) water only or with the addition (in dire need) of approved bulbous roots (and fruits) he shall find all worldly life in his person alone. He shall not (remembering his past comforts) allow his tears fall on the ground.

5-7(a). How can a man, in the company of his wife, be said to have renounced (worldly life) ? How can one who is (merely) known with an appellation (of an ascetic) be said to have renounced ? Hence he should purify himself (first) by renouncing the result of his deeds through self-control (Vanaprastha); thereafter he may take to renunciation. One reaches the stage of forest-life (Vanaprastha) after having maintained the sacred fire (as a householder). He goes to lead the forest-life with self-control accompanied by his wife as though he were a person attached to her.
7(b)-8. 'Why does he undergo (the life of a mendicant monk) in vain, having given up the happiness of worldly life ? What is that (impending) misery the thought of which should make him abandon great pleasures ?' (Such is the query of the wife). 'I am afraid of the (miserable) life in the womb (of another mother) and also the miseries of heat, cold, etc. (So) I wish to enter the cave(-shelter) of renunciation, the means for the painless transcendent state (of Brahman)'. Thus (he replies).
9.
Having renounced the sacred fire he shall not return to it (even in mentally reciting the mantras pertaining to it).

10.
'For, I, (i.e. the mantra) (pertaining to this sacred fire) becoming

extinct (being incompatible with renunciation) shall be merged into the oncoming (knowledge of Brahman).'

11.
He may repeat the mantras pertaining to Self (realization).

12.
He shall have consecration. (He shall be) wearing (ochre) coloured garment. (He shall remove) the hairs excluding those in the arm pits and the private parts. With (right) hand raised (he shall set forth as a mendicant monk), abandoning the path of worldly life. He shall move on without (a fixed) abode. Living on alms, he shall deeply ponder over (Vedantic texts) and meditate (on his identity with the transcendent Brahman). He shall possess pure knowledge (pavitram) for the protection of all beings.

13-14. (These) verses are there (or the same theme): (The mendicant monk shall have) a water pot, an (alms-) bowl, a sling (to carry his effects), sandals to traverse a long distance (literally, over the three worlds), a patched garment to withstand cold, a loin cloth to cover (his privities), a purifying ring (pavitram of holy grass), a bath towel and an upper garment; other than these the ascetic shall give up all else.

15.
He shall sleep on the sandy bed of a river or outside a temple. He shall not bother his body too much either with pleasures or pain.

16.
Pure water should be used for bathing, drinking and cleansing. He shall not become pleased with praise nor shall he curse others when censured.

17.
His alms-bowl shall be (a cup) made of leaves and the material for washing shall be the prescribed (fresh earth).

18.
Thus provided with the means of living, he shall, with the senses subdued, always mutter the (philosophical) mantras. The wise (ascetic) shall realize in his mind (the identity of the individual self

with the universal Self) which is the meaning of Om.

19.
(From Brahman arose ether); from ether air; from air fire; from fire water; from water the earth. To (the prime cause of all) these primary elements. Brahman, I resort (in reverence); I resort to the ageless, immortal and indestructible Brahman.

20.
In me, the ocean of unalloyed bliss, many a time arise and fall waves of the universe due to the winds of the fanciful sport of illusion (Maya).

21.
I am not attached to my body just as the sky is not attached to the clouds. Hence how can I have its (i.e. the body's) characteristics during (the stages of) waking, dreaming and deep sleep?

22.
I am always far beyond imagination like ether; I am different from it (the body) as the sun is from the objects of illumination; I am ever changeless just like the unchangeable (i.e. the Meru mountain) and, like the ocean am I limitless.

23.
I am Narayana, I am the destroyer of the (demon) Naraka, I am (Siva), the destroyer of the three (aerial) cities, I am the Purusha, I am the supreme Lord; I am the indivisible consciousness, the witness of all; I am without a superior, I am devoid of 'I-ness' (egotism) and 'mine-ness'(possessiveness).

24-25. (The ascetic) shall, by the practice (of Yoga) bring together the Prana and Apana vital airs in the body. He shall place the (palms of the) two hands at the perineum, gently biting the (tip of the) tongue thrust out to the extent of a grain of barley. Similarly directing the eyes open to the extent of a blackgram seed, towards the (ether of the) ear (and the feet firmly resting) on the ground, he shall not allow the ear (to function) and the nose to smell (i.e. the five senses shall be controlled). (Thus he accomplishes the union of the Prana and Apana vital airs).

26.

(Therefore the vital air passing through the Kundalini and the Susumna gets dissolved in the Sahasrarachakra at the top of the head. Then the vision, the mind, vital air and the 'fire' of the body reach) the seat of Siva (and get dissolved); that is Brahman; that is the transcendent Brahman. That (Brahman) will be realized by the practice (of Yoga), which is facilitated by the acquisition of practice in previous births.

27.

With the (help of the) external and internal organs (the knowledge of the qualified Brahman) called effulgence, reaching the heart and supported by the vital air's capability (to proceed upwards, goes through the Susumna Nadi) and piercing the skull at the top of the body, one realizes the indestructible (qualified Brahman).

28.

Those (sages) who attain the transcendent state (through the passage) in the skull at the top of their body, do never return (to the worldly life) for they realize the lower as well as the higher (Brahman).

29.

The attributes of objects seen do not affect the onlooker who is different from them. The attributes of a householder do not affect him who remains non-aligned without any mental modification, just as a lamp (which suffers no change by the objects revealed by it).

30.

Let (me) the non-aligned (sage) roll in water or on the ground; I am untouched by their characteristics just as the ether (in the pot) is not affected by the attributes of the pot.

31-32. I am free (from the effect) of activities, and changes, devoid of parts and form, I am without fancies, I am eternal , I am without a support and I am devoid of duality. I am the form of all (beings), I am the all, I am beyond everything and without a second; I am the one indivisible knowledge and I am the compact bliss of the Self.

33.

Seeing everywhere the Self, considering the Self as without a second, enjoying the bliss of the Self, I remain without reflections.

34.

Walking, standing, sitting, lying or otherwise, the wise sage delighting in the Atman shall live as he wishes (fulfilling his duties; and on leaving the world, will attain final liberation). Thus (ends) the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Kundikopanishad, included in the Sama-Veda.

70. Maha Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1-4. Then we shall expound the Mahopanishad. They say Narayana was alone. There were not Brahma, Shiva, Waters, Fire and Soma, Heaven and Earth, Stars, Sun and Moon. He could not be happy.
From the (desire of) the Paramatman, the Yajnastoma (hymn known as Avyakta) is said to have arisen.
I-5-6. In it arose fourteen Purushas (Brahman, Vishnu, Rudra, Isana, Sadashiva and nine Prajapatis like Daksha), one maiden (Mula-Prakriti), the ten organs (five of perception and five of action), Mind as the eleventh, bright intellect as the 12th, ego as the 13th, Prana as 14th, Atma as 15th, Buddhi, Kama, Karma and Tamas, five Tanmatras, along with gross elements and the Being was the 25th (Sutratman).
Employing him in creation, the supreme Being remained detached. From him do all things come into being.
I-7. Again, Narayana, desiring something else, thought. From his forehead a person arose with three eyes and a trident, having glory, fame, truth, celibacy, austerity, detachment, mind, lordship, seven Vyahritis (Bhur etc.,) along with Pranava, Rik and other Vedas, all metres is his body – so, he is the great Lord.
I-8-9. Then again, desiring something else, he thought – From his forehead, sweat fell and became the wide waters: from it a bright golden egg – in it was born the four-headed Brahma facing east. Narayana became the Vyahriti, Bhur, the chandas Gayatri, the Rig-Veda and the deity, Agni. Facing west he became Bhuvar, the chandas Tristubh, the Yajur-Veda and deity, Vayu. Facing north, he became Vyahriti Suvar, Jagati-chandas, Sama-Veda and the deity Surya. Facing south he became Mahar, chandas Anustubh, Atharva-Veda and Soma.

I-10-13. (Meditate upon) the god of a thousand heads and eyes, source of cosmic well-being, beyond all, eternal Narayana – the universe subsists in Him. Like a lotus calyx, the human heart hangs down, dripping drops of cold water for sustaining life. In its midst is a great flame, facing everywhere, subtle and facing upwards; the great being is present – He is Brahma, Shiva, Indra, undying and self-shining.
II-1-11. Suka, of great lustre, devoted to Natural Bliss, the prince of sages, realised Truth even at birth (without instruction). So also a person may get certain knowledge of the self by himself by long self-analysis. (This is because) the self is beyond description, un-realisable (by worldly means) by the mind and the sense organs; Pure Bliss, atomic, subtler then even ether. The millions of particles undergo generation, subsistence and dissolution inside the supreme Being by rotation of the power.
The supreme being is Ether because there is nothing outside it and yet not the ether, because it is all pure consciousness – it is nothing which can be pointed out (specified such and such) as a thing, reality etc.
He is conscious, being lustrous, yet like rock, because he cannot be (normally) known; causing the picture-like awakening (existence) of the world in himself, the pure ether. This cosmos is only the manifestation of that being; there is nothing other than that; the differences in the universe are also his manifestation.
Present everywhere, connected with every thing, yet He does not move as there is nowhere to go; He does not exist as there is nowhere (substratum) to exist, yet exists because he is Existence by nature.
Brahman is knowledge, Bliss and the resort (source) of the giver of Jivanmukti. Giving up of all mental desires is the way (to that knowledge). The wise say that the understanding of that Being is the absence of worldly conceptions. The dissolution and creation of the universe are due to the contraction and expansion, respectively, of the Power.
The basis of Vedantic statements, yet beyond words, It is ‘I Reality, knowledge, bliss and nothing else’.
II-12-13. Suka knew all this by his own subtle intellect; then remained with his mind ceaselessly rapt in it.
He did not have the conception that the Atman is real; his mind simply turned away from worldly temptations, the many (material) worldly enjoyments which break very much, like the satisfied Chataka bird from torrent water.
II-14-37. (He knew all but out of respect for tradition, passed at this stage). Once Suka of pure knowledge asked with devotion, of his father Vyasa, the seer seated alone at Meru mountain, ‘O Seer, how did this elaborate (pomp of) worldly life arise, how does this become dissolved, how much and when ?’
Being thus asked, Vyasa instructed everything to his son.
Having already known all this, Suka did not value the verbal statement.
Sage Vyasa, knowing the son’s thought said, ‘I do not know the truth; you can know all from Janaka, the king of Mithila who knows it correctly. Being told this, Suka went from there, to the earth and the city of Videha, ruled by Janaka.
He was announced to Janaka by the ushers ‘O King, Suka, the son of Vyasa, waits at the entrance’. Desiring of knowing Suka, Janaka said ‘Let him wait’ and tarried for seven days. Then he permitted him into the court and Janaka regaled Suka with women and other luxuries. They did not attract Suka, just as gentle breeze cannot shake a mountain. He simply remained pure, like the full moon, equable, silent and composed. Janaka looked at him and bowed knowing his nature. He said ‘You have (adjured) all worldly actions and for all your desires, what (more) do you desire ? Suka replied ‘this grandiose world – how did this arise and how dissolved ? Janaka narrated all correctly – the same as was spoken by father Vyasa.

‘I myself knew this already; the same was told to me by my father; also by you, most eloquent speaker; this is also the matter seen in the Shastras. The mass of mental fancies dies away by the death of the fancies; worldly life is also buried away – this is certain. So great-armed Janaka, pray tell me the truth, firmly – the world gets peace for the reeling mind from you’.
(Janaka) replied): ‘O Suka, listen to what I speak, the details of knowledge, the essence of wisdom, by knowing which one can get the status of Liberation in life’.
II-38-41. When there is generated a wiping away of visible phenomena by the mind realizing that there is no (real) visible object, then arises the great joy of Nirvana (Extinction – Liberation).
The best, total adjuration of mental impressions (tendencies) is said by the good (people) to be liberation – it is a pure procedure (whereas) those people whose tendencies are (not given up but) purified, not subject to the danger of re-birth – these wise ones are said to be the enlightened, Liberated-in-life. Strong (intense) brooding over objects is said to be bondage; its thinning out is, Oh Brahman, liberation.
II-42-62. He is said to be ‘Liberated while living’ who has lost taste for enjoyment by means of penance etc., and no other cause.
Who does not rejoice, nor languish, being detached when joy and grief befall (him) according to time (destiny);
Who is untouched in the mind, by exaltation, anger, fear, lust and meanness; Who gives up (as if) playfully, the egotist tendency and remains giving up brooding; Who is free from desire and non-desire as he is introvert and behaves as in deep sleep;
Who is seated delighting in the spirit, replete, pure in mind having got excellent repose and desires nothing in the material world and lives without unction;
Who is un-smeared in the region of the heart with (objects of) knowledge and whose consciousness is not inert;
Who performs without expectation, likes and dislikes (actions) (acts of) joy and grief, virtue and vice, success and failure;
Who is silent, egoless, prideless, avoiding jealousy and does actions without agitation;
Who exists like a detached onlooker and functions without attachment and desire everywhere;
Who has given up internally all of Dharma and Adharma, thought and desire;
Who has given up fully the (worldly) view;
Who eats with equal detachment what is bitter, sour, salty, astringent, seasoned and unseasoned;
Who has given up Dharma and Adharma, joy and grief, death and birth;
Who, free from tension and joy, does not get depressed or elated, with a pure intellect;
Who has given up all desires, all doubts, all conation, all rigid thoughts;
Who is equal towards birth, existence and death, rise and fall.
Who does not dislike or hanker after anything and enjoys incidental pleasure.
Whose thought of worldly life has quietened down, who has aspects and yet is aspect-less, having mind – yet mindless.
Who is active towards all objects, yet is desireless as if they are alien objects, is full in spirit.
II-63-69. He gives up the state of Jivanmukta when this body is consigned to time (death) and enters the state of Adehamukta (liberated without body), like wind which does not move.
Such a person does not rise or set, is neither real nor unreal, nor is he far away, nor ‘I’ nor ‘another’. Other, than him, there is no lustres nor darkness which is steady and profound, ineffable and unmanifest. Not empty vacuum, not having form, neither visible nor vision; nor a mass of creations but existing infinitely.
Undesignated in nature, fuller than the fullest, neither real nor unreal, neither being nor coming into being, pure consciousness; not the Chaitya (world created by mind), endless, ageless, auspicious, having no beginning, middle or end, having no ailment in mind or body.

That which is considered as the vision amidst the seer, seeing and object of seeing. O sage, there is surely nothing beyond this.
II-70-73. It is known by yourself as well as heard from a preceptor: – one is bound by one's own fancy and released by being rid of it – detachment towards enjoyment of all visible (external) objects has arisen (in you); all that is to be got has been got by you with a perfect mind; you feel (erred) in regard to your own nature but now being liberated, give up error; you see that you are Brahman itself beyond what is external and internal – you see but you do not see; you are the sole and perfect onlooker (un-involved).
II-74-77. Suka, reposed silently (passively) in the Supreme Being in the own normal state, devoid of grief, fear and strain. Then he went to the peak of Meru mountain, unimpeded, for trance. There, for thousands of years he remained in 'unqualified trance' and attained rest in himself, like a flame without oil.
Purified of the blemish of manifold thought, in the pristine and pure condition, he became one, with all (worldly) tendencies melting away like water-drop in the ocean.
III-1-15. A lad, Nidagha, prince of seers and enlightened, permitted by his father to go on a pilgrimage, had ablution in three and a half Crores of sacred places, then told Ribhu about himself. 'After bathing in so many places an enquiry (question) has arisen there in my mind: The world is born only to die and dies only to be reborn – all the actions of the moving and unmoving things are ephemeral; Things such are sources of splendour are sinful and give place to all calamities; unconnected with each other, like iron-stakes, they come together, only by mental fancy. I have lost taste in various things, like a traveller in deserts my mind is tormented as to how this suffering will die down; riches please me not but give only cycles of worries just as houses with children and women cause danger.
This (material) glory in the world is delicate, cause only delusion, does not give happiness. Life is unsteady like a drop of water hanging on to the top of a tender leaf; like an insane person it goes away, leaving the body suddenly. Life causes strain to those whose mind is shattered by contact with the poison from the snake of worldly objects and who lack mature discrimination of the self.
It is (possible) reasonable to envelop wind and to cut into (empty) space, to string together watery waves but not give up attachment to (worldly) life.
(In contrast) by attaining Brahman, what is to be got is got, which causes no grief; it is the place of highest joy.
Even trees live, so do animals and birds – only he (really) lives, whose mind is sustained by contemplation; the others who have no (spiritual) rebirth are only old donkeys.
Shastra is a burden to one who lacks (spiritual) discrimination, knowledge is a burden to one attached (to life); mind is a burden to one without security, body is a burden to one ignorant of the self.
II-16-26. From ego does danger arise, so do bad mental ailments and desire – there is no enemy more dangerous than Ego; whatever in the moving and unmoving world was enjoyed by Ego – all that is unreal; only freedom from Ego is real. The mind runs hither and tither, in vain and with zeal, like a dog in the village. O Brahman, I have been made inert by the pursuit of thirst and eaten by my mind as by a dog.
Containment of the mind is impossible even by drinking up the ocean uprooting Meru and eating fire. Mind is the cause of objects; when it exists, the three worlds exist; when it does not, so do they, so it should be cured with effort.
Whatever wealth of merit I acquire, that Thirst cuts down, like a mouse cutting a string. Thirst is a fickle monkey – it sets foot in impassable places, hankers after fruits even when filled with them; never rests long in a place.

Throat is a bee in the lotus-heart. One moment, it goes to Patala; another, the sky; and another, it hovers in the bush of space; of all the griefs of worldly life, only thirst gives the longest grief; a person (well-guarded) in the harem it involves in great trouble.
Abandonment of brooding is the (preventive) chant for the cholera of Thirst.
II-27-38. There is nothing as pitiable as the body, low and meritless; it exults over a little and suffers over a little. The body is the great abode of the house-holder i.e. the Ego. Let it roll about or be steady – what is it to me, O Preceptor !
This body pleases me not – the senses (animals) are bound by six ropes (vices) – in its yard, Ego leaps about, it is crowded with the servants – the mind. It is frightening with the entrance held by the monkey (tongue) – in it are seen the (bared) teeth and bones. Tell me, what is attractive in the body which is made of blood and flesh, in and out, and which is only to perish – let him trust the body, who sees steadiness in lightnings, autumn clouds, and cities in the sky (illusions).
Childhood is the abode of fear from the teacher, mother, father, other people and older children.
One is overwhelmed by the goblin of lust which exists in the cave of one's mind and causes many delusions. Slaves, sons, women, relatives and friends laugh at a man shaken by old age as at a mad man. Desire is full of the defect of helplessness, grows long in old age, the sole friend of all danger and confuse foment is the heart.
The attribution of happiness to worldly life – even this is cut by time like grass by a rat. Time tries to possess selfishly (every thing from) grass and dust (to) Indra and gold, which is the dust of Meru – destroys all and all the three worlds are occupied by it.
III-39-48. What is auspicious about woman – a puppet of flesh – moved by a machine in the cage of the body – having nerves, bones and knots ?
Why are you deluded; separate the skin, flesh, blood and tears and then look at the body. Is it attractive ?
The pearl necklace on the breast is like the current of Ganga on Meru (fleeting and ephemeral) – the same breast is eaten by dogs at the due time like a lump of food, in the cemetery and corners of the directions.
Women are the flame of sin, have the soot of hair, pleasing to the eye but not to be touched; they burn man like grass.
Women are the fuel lovely, yet harmful, of the fires of all blazing at a distance whether they have taste (attachment) or not.
Women are the traps to catch the birds – men, spread by the hunter, Manmatha, the lump of bait, the string of wickedness to men who are the fish in the pond of birth (life) and moving in the mud of mind.
I will have none of this woman who is the basket of all defects – gems
– the chain of misery. Only he with a woman has desire for enjoyment; where is enjoyment for one who has no woman ? Giving up women means giving up the world; by this one shall be happy.
III-49-54. Even the Quarters (like North) are not seen, regions give other (wrong) instruction; even the oceans and the stars dry up, even the permanent becomes impermanent, even Yogins (Siddhas) perish, demons and others decay; Brahma is reduced (to nothing), the unborn Vishnu too; Shiva becomes non-existent, the lords of the quarters decay. Brahma, Vishnu, Rudra and all classes of creatures run towards destruction, like water-streams towards the marine fire. Dangers come for a moment, so does wealth; birth and death are only for a moment – everything dies. The brave ones are killed by those not brave – a hundred are killed by one. Poison changes its scope (effect) – poison is not poison !
III-55-57. Objects (of the world) destroy (only) one more birth, poison destroys life only once; it is time my mind is burnt in the forest fire of defects. Desires for enjoyment do not flash

even in the illusory fatamorgana; so, oh preceptor, waken me quickly with the knowledge of truth. If you do not, I shall take to silence, without pride and jealousy, contemplating Vishnu with the mind like one turned into a painting.
IV-1-24. Nidagha, there is nothing else to be known by you, you are the best of the of the enlightened – you know by your intellect, with God's grace – I shall wipe away the error caused by the impurity of the mind:
Control of inner and outer senses, enquiry, contentment and the fourth, contact with good people – resort to one at least of these giving up everything, with all effort – when one is achieved, the others also are achieved.
One shall develop wisdom only at first; first liberation from worldly life, by means of scripture, contact with good people, penance and self-control. One's own experience (of the self), Shastra and the preceptor form one statement (they yield a single purpose) by practising (the teachings of) which the self is ever looked at (realized).
If you do (achieve) every moment, the avoidance of the sustained fancy and desire, then you will have reached the sacred, mindless state. Samadhi is said to be the freedom of the mind from agency (activity). That itself is oneness, that is the highest and auspicious joy.
You should remain, like a dumb, blind and deaf person, giving up with your mind, the thought of all things as the self.
The vision got through words of (Vedanta) that you are composed, unborn, beginningless and endless, shining, taste (bliss) alone, devoid of symptoms of mind – all this is for the (lower) knowledge and wasteful – only Om is real.
All the visible things in the world are nothing more than the consciousness without vibration – contemplate this.
Or, with mind ever enlightened and performing worldly functions, you remain knowing the oneness of the self, like the calm ocean.
Only the knowledge of Truth is the fire to the grass of mental impressions – this is said to be Samadhi, not mere silence.
Just as the world is active when the much desired sun has arisen (Mani
– gem of the day, the sun), so also do the creatures of the world, when the supreme reality is present. So, oh sage, the agentship and non-agentship in the self arise: --the spirit is a non-agent when there is no desire – an agent by his mere presence.
These two exist in the Supreme Being – agency and non-agency – Resort to it firmly which is the (ultimate) cause of the two. So, by the thoughts, well kindled, that I am always a non-agent, the remains only the state of equality called the supreme immortality.
Listen, O Nidagha, there are born in the world, men of noble qualities in the Nirvikalpa Samadhi, ever in the ascendant and happy like (autumnal) moons in the sky; not depressed during danger, like a gold lotus at night, nor aspiring beyond what is destined, delighting in the path of the good people. They shine through this firm (personality) with merits in the friendship; even-minded and reconciled, pleasing, ever good in conduct. They are within limits like the ocean, placid in mind, do not give up discipline, like the sun.
A wise person should enquire fully 'What am I ? How did this blemish of Samsara develop ?' One should not take to wrong deeds nor live with a low person. Death, the killer of all, should not be looked up in mockery. One should look only at the pure consciousness, avoiding the body, the bone, flesh and blood which are inauspicious, the consciousness being the string that holds together all the creatures like a necklace. Pursuing what is acceptable and avoiding totally what is not – this is the (proper) nature (attitude) of the mind. The seer shall be rid of grief knowing that he is Brahman with his own realization by the path prescribed by the preceptor.
IV-25. Enlightenment arises in the state of detachment wherein the fall of a hundred sharp swords is borne like strokes with lilies, burning with fire like drenching with snow, charcoal

like sandalwood, endless fall of arrows like a fall of cool water to relieve summer heat, cutting one's own head like happy sleep, the deprivation of speech like silence, deafness like a blessing.
IV-26-27. The self as always observed by the practice of realization which arises from the instruction of the preceptor. Just as the directions once again as before the delusion, so the world – delusion goes away destroyed by knowledge – consider this.
IV-28. Riches do not help, nor friends nor kinsmen, nor the strain of the body, nor resorting to sacred waters and temples, but only through the conquest of the mind is that condition reached.
IV-29-38. All the miseries, hankerings, unbearable mental pain are lost in people with a calm mind, like darkness in the sun. All creatures subside (attain calmness) in a serene person like children mischievous or soft, in their mother.

Not by drinking elixirs, nor by the embrace of wealth does a person get so much joy as by inner peace.
He is said to be a serene person, who does not exult or feel depressed on hearing, touching, eating, seeing and knowing the good or the bad.

· Whose mind is not agitated, clear like the moon's disc, in death, festival as well as in battle.
Only the serene person shines among ascetics, knowers, sacrificers, kings, men of strength and of virtue.

The calm persons are great who have attained contentment with the drink of Amrita and delight in the self.

He is the contented one who gives up (longing for) what is not got and is even towards what is got, not seeing (i.e. ignoring) grief and joy, who does not admire what is not got, enjoys according to desire what is (actually) got and is benign in his conduct.

Liberation while alive arises when the thought delights in what is got, like a good woman in a harem and this gives the joy of the spirit's own nature.

IV-39-43. The wise person should reflect about the path to liberation, every moment, in the manner of the Shastras, according to the place, convenience and contact with good people, until he achieves repose in the spirit. A person having repose in the fourth state (liberation) and released from the ocean of worldly life, whether he lives or not, be he house-holder or recluse, has no purpose (meaning) in what is done or not done, nor by the delusion of Veda and Smriti; he remains in his

pristine condition like the ocean without being churned by the mountain (he is in a transcendental state).
When there arises the pure realization of all as the spirit, then shines the 'body' in the form of the consciousness, beyond origin, space and time.
IV-44-49. The visible cosmos of un-moving and moving things melts away like dream in a (dreamless) sleep. The wise people have attributed, for empirical purposes, names for the

supreme Being, such as, Rita Atma, Para Brahma, Truth etc. Just as armlets etc., are only words and meanings, not different from gold, so also is the magical illusion of the cosmos extended by the supreme being.
The perceived being inside the visible world is called bondage, in the absence (dissolution) of the visible, he is realized. What is called the visible is the projection like, 'The universe is you, and I'. The illusion of the world is spread only by the mind – as long as it happens, this is no liberation.
IV-50-57. The cosmos is spread (generated) through the mind by the self-born supreme being. So the visible cosmos is mental in nature. There is no real mind; it is only the flash of things. Know the mind to be only ideation. Understand that where there is ideation there is Mind. Mind and ideation are never different – when the mass of ideations slips away only the (pristine) nature remains.
When the excitement of the visible, viz., 'I and you are the cosmos' dies down, only the sole condition (pristineness) remains. At the achievement of the great dissolution, when all the visible creation etc., become (i.e. known to be) non-existent, only tranquillity remains. There exists the unborn, divine un-ailing, shining being, the unsetting sun, forever, the maker of all, declared to be the supreme self. From whom words turn away (un-reaching), who is realized (only) by the liberated person, whose names like (individual) selves are assumed, not natural.
IV-58-63. O great sage, of the three kinds of ether (space) namely the mental, spiritual and gross, know the spiritual one to be (emptier) subtler than the other two. When the perception passes from one place to another, the interval is to be known as the spiritual region in a moment when you reach the stage where all ideations are rejected, then surely you will reach the state of All Quiet.
That condition (state) is Samadhi which excludes bliss and contains the essence of detachment of Nobility and Beauty – when joy arises strongly by the realization of the falseness of the visible world and like and dislike thin away.
This realization is indeed the knowledge and its object, spiritual in nature – only that is the sole state – all else is false.
IV-64-69. Nidagha, know the world to be an illusion, Airavata in rut is confined to a corner of a mustard, a mosquito fights with groups of lions inside an atom, Meru put inside a lotus is pat out by a bee.
Only the mind made impure by involvement etc., is worldly life. The same mind is said to be the end of (worldly) existence when freed from them. An embodied being attained that condition being brooded over by the mind – freed from bodily tendencies, it (he) is not smeared (affected) by the body's attributes.
I am that (the mind) which turns an aeon into a moment and vice versa. One cannot attain (realize) (truth) without desisting from bad conduct, without calmness and concentration but only through Enlightenment.
IV-70-72. One fears never (and from nothing) on knowing the nature of the self as Bliss unequalled, attributeless and one mass of truth and consciousness. That is beyond all that is beyond, greater than the greatest, lustrous and eternal in nature, wise, ancient Being, worshipped by all gods. As a rule 'I (am) Brahman' these two words are for the liberation of the great. Whereas 'Not Mine' and 'Mine' give liberation and bondage (respectively).
IV-73-75. The creation (of the world) is assumed (projected) by God starting from the vision and ending with Entry (from Generation to Dissolution) in the form of Jiva, Ishvara etc. The nature of the animate and the inanimate worldly life from waking to liberation is projected by Jiva. Schools from the Trinachiketa to the Yoga depend on Ishvara's illusion (on the still lower level); from the Lokayata to Sankhya the schools depend on Jiva's illusion. Hence, the aspirants to liberation should not consider these schools (being illusory) but the (essential) truth about Brahman is to be considered with steadiness.

IV-76-82. Only one who looks upon everything in relation to consciousness is the knower proper, Shiva, Vishnu and Brahma. Without a good preceptor's grace it is hard to give up objects, to see truth and (to realize) the pristine state. The pristine state is naturally realized by a Yogin who has power generated in him and has given up all (worldly) activity.
When a man perceives even a little difference (between these) then, there will be fear for him, doubtless. A person with wisdom as the eye sees the supreme as present everywhere – one without wisdom does not, like a blind man, the sun.
The supreme being is knowledge alone – so a mortal becomes immortal only by vision of Brahman. When the Great beyond is seen, the knot of the heart snaps, all doubts are smashed and all (worldly) actions die away.
Iv-83-87. Be devoted to Samvid, with single attention, giving up the non-spiritual attitude and unaffected by the condition of the world. In a desert all the water (in mirages) is an illusion – only the desert is real; (similarly) on reflection all the three worlds are nothing more than chit. He who remains giving up what is implied and expressed is Shiva himself, the best of the Brahman-Knowers. That un-decaying being is the substratum (of all), without comparison beyond words and mind, eternal, omnipotent, omnipresent and subtle.
The mind and the world are (only) the blooming of the supreme being; worldly life is reduced by the restraint (of the mind) and non-restraint (of the spirit).
IV-88-106. I shall tell you the means of curing mental ills – giving up whatever object is attractive, one attains liberation. Pity that worm of a man who cannot do this giving up which is absolutely good and dependent on oneself.
The auspicious path cannot be got without subduing the mind which is giving up desires and which can be achieved by one's own effort. When the mind is cut by the weapon of non-projection, then is achieved (realized) the Brahman, omnipresent and tranquil. Hold yourself, un-excited, released from thought of worldly existence, having great wisdom – the swallowed (controlled) mind is the place of knowledge.
Resorting to great effort, making the mind non-mind, meditating in the heart, with the edge of the wheel of consciousness. Kill the mind without hesitation; your (internal) enemies will not bind you.
'I am he, this is mine', the mind is only so much – this is cut down by the knife of non-projection. The mind is blown away only by the wind of non-projection, like the bank of clouds in the autumn sky. Let the winds of deluge blow, let the oceans become one (to destroy the world), let all the twelve suns blaze; the mind is not affected.
You remain intent upon that state of the empire of truth which can only be non-projection and which gives all success.
Nowhere is the mind seen to be without fickleness – it is the nature of mind, just as heat is that of fire. This power of pulsation existing as mind – know this to be the power which is the ostentatious world. The mind without wavering is said to be Amrita. The same is said to be liberation in the Shastraic doctrine.
This wavering which is another name for ignorance – destroy this with reflection. Sinless one, be free from projections (vikalpas) attaining that position with which the mind becomes united by means of human effort.
Hence, resorting to (human) effort, possessing (i.e. Controlling) the mind with the mind, be form and free from anxiety, in the place without grief. Only the mind can control the mind firmly – who can control a king except another king ?
For those grasped by the crocodile of desire and fallen into the ocean of worldly life and carried away (tossed about) by the whirlpools, only the mind is the life-boat. Break the mind, with the mind, the rope, uplift yourself from worldly life – which cannot be crossed by another.

IV-117-115. Whatever propensity called the mind arises from previous (other) impulses, these a wise one is to avoid and from this there will be reduction of ignorance. Give up the tendency to differentiate; giving up the instinct for (worldly) enjoyment – then giving up both positive and negative (tendencies), be blissful without mental projection.
The avoidance of desire towards whatever is seen is the destruction of the mind, of ignorance. Freedom from desire is extinction (liberation), acceptance of desire is misery.
In the un-enlightened people ignorance is seen to exist. How can it exist in a person of sound wisdom, being accepted only in name. Ignorance swings a person on the steep rocks of samsara, having the thorny bushes of misery, not when ignorance dies away leading to the desire for perception of the self, reducing delusions. When everything is seen, this desire too melts away.
This ignorance is only desire, its destruction is said to be liberation – this results by the destruction of projections. The intense darkness, ignorance, is reduced when, in the sky of the mind, the night of propensities fades away, by the sight of the sun of consciousness.
Iv-116-121. The supreme lord is the ineffable conscious principle present every where and devoid of mental misery. All this (cosmos) is Brahman, eternally conscious, undecaying. The other thing namely mental projections, does not really exist.
Nothing is really born, dies in this triad of worlds, nor is there any reality in various stages of things; only Pure Consciousness is real, which is aloof, shining by itself common to all and free from mental torment.
When this is ever realized as pure, untroubled, serene, calm and unchanging, this mind realizes through reflection – the mind is called so because of reflection.
IV-122-125. So, this thought caused by force, is destroyed by resolution. The mind is bound strongly by the resolution 'I am not Brahman'; it is released by the resolve 'I am Brahman'; it is bound by the concept in keeping with the thought 'I am, lean, bound by misery; I have hands, feet etc.' Whereas, it is released by the conviction following the thought 'I am not miserable, I have no body, the soul is not bound'. One is liberated when ignorance dies away, by the internal conviction. 'I am not the flesh, the bones; I am beyond the body'.
IV-126-131. 'This ignorance is due to imagination, by conceiving the non-spirit as spirit. Resorting to great effort, with supreme resolve, and abandoning desire at a distance, be blissful without fancy.
My son, my wealth, he is mine – such propensity leaps about by the tangle of senses. Do not be ignorant, be wise; give up involvement is samsara – why do you wail like an ignorant person by such attachment ? What is this body of yours, dull, dumb, impure lump of flesh, for which you are overpowered by worldly pleasure and pain ?
It is strange that the true Brahman is forgotten by people ! May you not be smeared by attachment when you are active.
Strange also that mountains are bound by lotus fibre ! This universe is perturbed by the ignorance which is non-existent ! Mere grass has become adamant !
V-1-7. Then I shall speak truly of the seven steps of ignorance, seven of wisdom. The stages between are countless and produced otherwise.
Liberation is existence in natural (spiritual) condition; lapse from it is the concept of 'I' – attributes like desire and hate, born of ignorance, are not for those who do not swerve from their nature as a result of the realization of pure consciousness.
The fall from spiritual nature, the drowning of consciousness in mental matters; there is no other delusion, now or in future, than this.
The existence in spiritual nature is said to be the destruction of mental activity, being in the middle (unaffected), when the mind goes from object to object. The existence-supreme in nature is remaining like stone, all ideation dying out, free from waking and sleep.

That is one's own (spiritual) nature which is not inert, the non-pulsating (placid) mind, when the ego-aspect is dead.
V-8-20. Waking in seed state, (simple) waking, great waking, etc., the seven-fold delusion - when these combine among themselves, they become manifold; hear of its nature.
The first stage is the consciousness undesirable, pure condition, taking the name of mind, Jiva etc., which will come into existence. Waking existing as seed (potential) is said to be waking-in-seed – this is the new or first condition of consciousness.
The waking state (second): after the new stage, the (subtle) concept 'I', 'Mine' arising purely – this is waking, non-existent earlier.
The great waking: the broad (gross) concept arising in a previous birth as 'I' and 'Mine'.
The Waking-Dream: The 'kingdom' of the mind, which has developed or not, as identifying one's self with these.
The dream state: it is of many kinds arising from the waking state, in the form of two-moons, shell-silver, mirage etc. The reflection by the awakened person 'this was seen only a short time, it will not arise – Because of not seeing for long, it is like the working state.'
The dream-waking state: the inert condition of Jiva, giving up the six conditions.
The deep sleep is filled with the future misery – in which condition the world is merged in darkness.
The seven stages have been spoken by me of ignorance – each of these has hundreds of varieties with various splendours.
V-21-35. By knowing the seven stages of knowledge, one will not be sub-merged in the mire of illusions. Many schools speak variously of the stages of Yoga but only the following are acceptable to me: liberation follows after the seven stages.
The first stage of knowledge – is auspicious desire, the second is reflection, the third is thinning of the mind, the fourth is attainment of Sattva, then detachment, the sixth is reflection on objects and the seventh is of the Turiya.
Their explanation: The wise say that the auspicious desire is the desire following detachment –meditation 'why do I remain like a fool, being looked upon by good people ?'
Reflection is good activity (tendency) after the practice of detachment and contact with scriptures and good people.
Thinning of the Mind is the condition where the attachment to sense-objects is reduced by means of auspicious desire and reflection.
Sattvapatti is the mind in the pure Sattva condition by the practice of the above three stages.
The Asamsakti stage is the developed condition, without even a trace of involvement, by means of the practice of the four stages.
Padarthabhavana is the sixth stage resulting from the five stages, delighting in the spirit firmly by the non-contemplation of objects internal and external.
The 'Fourth' (Transcendental) condition (here the seventh) is concentration on one's nature, seeing no real difference, by the long practice of the six stages – this is the stage of Jivanmukti.
The stage 'Beyond the Fourth' is the stage of liberation without the body.
V-36-40. Nidagha, those who have reached the seventh stage, delight in the spirit – they do not drown in pleasure and pain. They do (or not do) whatever is only relevant and minimal. They perform actions following the past, awakened (impelled) by those nearby, like one waking from sleep.
These seven stages can be known only by the enlightened – reaching which condition, even animals, barbarians etc., are liberated with or without the body surely.
Wisdom indeed is the breaking of the knot and the liberation – the dying of the illusion of mirage.
V-41. But those who have crossed the ocean of illusion – they have reached the high position.

V-42-43. The means of calming the mind is said to be Yoga. This is to be known as having seven stages which lead to the status of Brahman.
V-44. There, there is no feeling of 'you' and 'I', one's own and another, nor the perception of existence or non-existence.
V-45. All is calm (needing) no support, existing in the ether (of the heart), eternal, auspicious, devoid of ailment and illusion, name and cause.
V-46. Neither existent nor-existent, nor in between, nor the negation of all; beyond the grasp of mind and words, fuller than the fullest, more joyful than joy.
V-47. Beyond (worldly) perception, the limit of one's hope (horizon) extensive, there is no existence of any thing other than pure cognition.
V-48. The body exists only when there is the relationship of the perceiver, the perceived and the vision connecting them, whereas this position (of liberation) is devoid of such relation (of the distinct) Perceiver, Perception and object.
V-49. 'In between the movement of the mind from object to object there is the unqualified essence of intelligence. This is immaterial perception, reflection; always identify yourself with That.
V-50. 'Your eternal essence (is), devoid of states like wakefulness, dream and deep sleep or Equalities like intelligence and inertness; always identify yourself with that.
V-51. 'Excluding that heart of stone, inertness, always identify yourself with that which is beyond the mind. Discarding the mind in the far distance (you see) you are that which is; be established as That.
V-52. 'First the mind was formed from the principle of the supreme Self; by the mind has this world, with its multitudinous details, been spread out. Wise men ! The nihil, alluringly named, shines forth from the nihil as the blue does from the sky.
V-53. 'When the mind is dissolved, through the attenuation of mental constructions, the mist of cosmic fancies will stand dissolved. The one, infinite, unborn, pristine and pure Spirit shines forth within as the cloudless sky in autumn.
V-54. 'In the sky has sprung up a picture without a painter or a basis
(i.e. canvas). It has no perceiver; (it is) one's own experience without the medium of sleep or dream.
V-55. 'In the conscious Self that is the witness, common, transparent and indisputable, as a mirror, are reflected all the worlds without willing (of any kind).
V-56. 'For curing the mind of its fickleness, deliberately reflect that the one Brahman is the Sky of the Spirit, the impartite Self of the cosmos.
V-57. 'As an immense rock, covered with main lines and sub-lines, learn to regard the one Brahman with the three worlds superposed on It.
V-58. 'Now it has been known that this problem world is not produced, as there is no second entity to serve as a cause. This alluring (world) may be looked upon as a marvel.
V-59. 'Long agitated (as I have been, now) I am at rest; there is nothing other than pure Spirit. Laying aside all doubts, discarding all sense of wonder, behold !
V-60(a). 'Repudiating all mental constructions, the principle of mindlessness (may be seen to be) the highest status.
V-60(b). '(The sages), having liquidated their sins, have attained infinitude --
V-61(a). 'Those (sages) whose intellects are great and tranquil and who have risen above the mind.
V-61(b)-62. 'One who has reasoned out (the nature of things according to the Vedanta), the modifications of whose mind (objectively induced) have ceased, who has given up all reasoning (vis-à-vis objects), who has dismissed the objective realm, empty of values but has seized on what alone has eternal value, has a mind that conforms to the eternal Reality.

V-63-66. ‘When the net of deep-seated impressions of empirical life is split as a fowler’s net by a rat, when, due to dispassion’s power, the knots of the heart are loosened, one’s nature as Brahman becomes crystal clear owing to the experiential Knowledge (of Brahman) even as muddy water treated with the Kataka-powder. Now one experiences the eternal Witness; no longer one beholds the inert (non-Seen). While (yet) living one is awakened to the supreme Truth that alone is to be realized. One is totally oblivious of the ways of the world, shrouded in the thick gloom of delusion; and due to an eminent degree of mature dispassion, one ceases to have any relish for even the so-called delectables that are (in fact) dry and tasteless.
V-67. ‘Like a bird from its cage, from delusions flies forth the mind devoid of attachments, frailties, dualities and props.
V-68. ‘The mind filled with (Truth) shines like the full-moon vanquishing all meanness born of perplexities and dismissing all dilemmas due to (idle) curiosities.
V-69. ‘Neither I nor aught else exists here; I am but Brahman that is Peace’ – thus perceives he who beholds the link between the existent and the non-existent.
V-70. ‘As the mind indifferently contacts objects of the senses of sight, etc.; when encountered by chance, so does the man of steadfast intellect regard (courses of) action (in his daily life).
V-71. ‘Experience lived through Knowledgeably alone proves satisfactory. The thief recognised and befriended is no longer a thief but turns out to be a friend.
V-72. ‘As an unplanned journey to a village, when accomplished, is treated (without) elation) by the travellers, so is the splendour of enjoyment (that may fall to their lot) deemed by those who know.
V-73. ‘Even a little diversion of the well-controlled mind is reckoned quite ample; no elaboration of it is sought as such (elaboration) is a source of (future) afflictions.
V-74. A King liberated from detention is glad to eat (but) a morsel. One unattacked and undetained hardly cares for his (entire) kingdom.
V-75. ‘Locking one arm in the other, setting one row of teeth on the other and putting some limbs against others, conquer the mind.
V-76. ‘From this sea of empirical life there is no way out except victory over the mind. In this vast empire of hell, hard to subdue are one’s and adversaries – the sense-organs – who ride on the unruly elephants, the sins, and are armed with the long arrows of cravings.
V-77. ‘In the case of one whose egoistic vigour has been attenuated and who has vanquished his foes, the sense-organs, latent impressions, intent on enjoyments, wear off as lotuses do in winter.
V-78. ‘Like no eternal spirits; latent impressions cut capers only as long as the mind remains unvanquished for lack of intense cultivation of the non-dual truth.
V-79. ‘Of the men of discrimination, the mind, I deem, is a servant as it accomplishes what is sought; a minister as it proves the cause of all gains; and a loyal chieftain as it regulates the assailing sense-organs.
V-80. ‘The mind of the wise, I deem, is a loving spouse as it pleases; a protective parent as it guards and a friend as it marshals the best (arguments)
V-81. ‘The paternal mind, well studied with the eye of the Shastras and realized in (the light of) one’s own reason; abolishes itself in yielding supreme perfection.
V-82. ‘Extremely perverse and inveterate (in itself), (once) well-awakened and controlled and purged, the delightful mind-gem shines (in one’s heart) powered by its own virtues.
V-83. ‘O Brahmin ! To win perfection be luminous after washing clean, in the waters of discrimination, the mind-gem steeped in the mire of many flaws.
V-84. ‘By wholly overcoming the inimical senses, resorting to sovereign discrimination, and beholding the Truth with the intellect, cross the sea of empirical existence.

V-85. ‘The wise know that concern, as such, is the abode of endless pains; they also know that un-concern is the home of joys, both here and hereafter.
V-86. ‘Bound by the cords of latent impressions this world revolves (constituting empirical life). In manifestation, they agonise; when obliterated they make for well-being.
V-87. ‘Though intellectual, though extremely and variously learned, though high-born and eminent, one is bound by cravings as a lion is with a chain.
V-88. ‘resorting to supreme personal endeavour and perseverance and conforming to Shastraic conduct unwaveringly, who may not win perfection ?
V-89. ‘I am this entire cosmos; I am the supreme Self that lapses not. Nothing other than me is – this vision is the supreme assertion of the Self as ‘I’ (or, the first level of self-assertion).
V-90. ‘I transcend all; I am subtler than a hair’s tip’ – such, O Brahmin, is the second and beneficent mode of self -assertion.
V-91. ‘This (mode) promotes liberation and not bondage. (Witness) the case of the Liberated in-life.
V-92. ‘The conviction that I am no more than a bundle of parts like hands, feet, etc.; is the third mode of self-assertion – it is empirical and petty.
V-93. ‘This root of the evil tree of empirical life is wicked and must be renounced. Smitten by this, the worldly man rapidly falls ever lower.
V-94. ‘Discarding this wicked mode of self-assertion from one’s life, in due course, by virtue of the beneficent mode, one achieves liberation in peace.
V-95. ‘Resorting to the first two non-worldly modes of self-assertion, the third worldly mode that occasions pain must be renounced.
V-96. ‘Next discarding even the first two, one becomes free from all modes of self-assertion and thus ascends to the transcendent status (of freedom).
V-97. ‘Bondage is nothing but craving for objective enjoyment; its renunciation is said to be liberation. Mind’s affirmation is perilous; its negation is great good fortune. The mind of the Knower tends to negation; the mind of the ignorant is the chain (of bondage).
V-98. ‘The (timeless) mind of the Knower is either blissful nor blissless; neither fickle nor stirless. It neither is nor is not. Nor does it occupy a mind position among all these – so maintain the wise.
V-99. ‘Just as, due to subtlety ether, illumined by the Spirit, is not (objectively) perceived, so the impartite Spirit, though all perceiving, is not observed.
V-100. ‘The imperishable Spirit, free from all imaginings and beyond nomenclature, has been assigned designations like one’s Self, etc.
V-101-102. ‘Transparent like a hundredth part of ether, partless as manifested in those who know, ever aware of the sole Self of all that is pure in empirical life, this Spirit neither sets nor rises; neither rises up nor lies (low); neither goes nor returns; it is neither present nor absent here.
V-103. ‘This Spirit has a flawless mode (of its own), indubitable and propless.
V-104. ‘At the very outset, purify the disciple through excellence such as mind’s tranquillity, restraint of sense-organs, etc. Next impart to him the teaching that all this (world) is Brahman, viz., the purified Thou.
V-105. ‘One who teaches an ignoramus or half-awakened (disciple) that ‘all this is Brahman’ will (in effect) plunge him in an endless series of hells.
V-106. ‘But a disciple whose intellect has been well-awakened, whose craving for objective enjoyments has been extinguished, and who is free from all ‘expectations’ is rid of all impurities born of nescience; the wise teacher may instruct him.
V-107. ‘Like its effulgence where there is light, like the day where there is the sun, like the fragrance where there is a flower, so is there a world where there is the Spirit.

V-108. ‘When the view-point of Knowledge is purged, when (the dawn of) awakening spreads vastly, this very world will cease to appear as real.
V-109. ‘Established in yourself, you will realize aright the strength and weakness of the flood of my words (of instruction) – (you will realize it) by the highest mode of nescience that spurs the effort to wipe out the sphere of the petty Self.
V-100. ‘By it (the highest mode of nescience) is won the knowledge that consumes all errors, O Brahmin ! One missile puts another out of action; one flaw destroys its opposite.
V-111. ‘One poison may be neutralised by another; an enemy may destroy another. Such is the wonderful riddle of elements that pleases through self-destruction !
V-112. ‘The real nature of this riddle is not perceived. As it is observed, it perishes – observed with the flaming imagination whose content is: ‘in Truth it exists not at all’.
V-113. ‘He who cherishes with the (creative) and liberating imagination (the thought that) all this is spirit, that the perception of difference is nescience, should renounce this (nescience) in all possible ways.
V-114. ‘sage ! That ultimate Status which is said to be imperishable is (in truth) not won. Twice-born sage ! Speculate not as to whence this (nescience) has arisen.
V-115. ‘Speculate rather on: ‘how shall I destroy it ? Once it is dissipated and dispelled you will (renunciation-)cognise that status.
V-116. ‘That integral status (includes the knowledge) ‘Whence this Maya has come and how it has perished. Therefore try to treat (with remedies) this abode of diseases (i.e. Maya).
V-117-118(a). ‘So that she may not subject you again to the sufferings of birth (etc.,). ‘The sea of the Spirit shines forth in one’s Self with its splendid inner vibrations. With certitude meditate inwardly that is homogeneous and infinite.
V-118(b). ‘The power of the Spirit in the sea of the Spirit is a slightly agitated state of the latter.
V-119. Like a wave in the sea, that pure Power shines forth there, just as the wind automatically blows in the sky.
V-120. ‘In the same way, the Self in itself, by its own power, becomes mobile. That omnipotent Deity flashes forth for a moment.
V-121. ‘Whose potencies of space, time and action are not enhanced (by any means); who is pre-eminently established in her infinitude, being fully conscious of her own essential nature.
V-122. Un-comprehended, She brings into being a finite form. When that supremely enchanting Deity brings forth that (finite) form.
V-123-124(a). Other ideas (views), names, number, etc.; follow her. The individual self (‘Knower of the field’) is the designation of this form of the Spirit, O Brahmin; it is the basis of space, time and activity, and its forms are rooted in manifold (mental) constructions.
V-124(b). ‘He (‘the Knower of the field’) generating latent impressions, again, assumes the form of egoism.
V-125. ‘The tainted egoism, as determiner, is called intellect, which, imagining forms, becomes the base for cogitation (or mind).
V-126. ‘With its profuse imaginings the mind slowly is (transmuted into) sense-organs. The wise deem the body with its hands and feet (nothing but) the senses.
V-127. ‘Thus, indeed, in stages descends the Jiva, bound by the cords of imaginings and impressions, and encompassed by a multitude of sufferings.
V-128. ‘The potent Spirit, thus degenerating into dense egoism, passes voluntarily into bondage as a silk-worm in its cocoon.
V-129. ‘And, like a lion in chains, becomes totally dependent finding itself within a net of its own imaginings and nothing more.

V-130. ‘Sometimes (it operates as) mind, sometimes as intellect; sometimes as cognition; sometimes as (pure) action. Sometimes it is egoism and sometimes it is held to be what is thought.
V-131. ‘Sometimes it is called Prakriti and sometimes it is held to be Maya. Sometimes it is designated a ‘flaw’ and sometimes referred to as ‘action’.
V-132. ‘Sometimes it is proclaimed as bondage and sometimes accounted the ‘eight-fold case’. Sometimes it is said to be avidya and sometimes it is identified with ‘desire’.
V-133. ‘Bearing within itself, as its seeds the fig-tree, this entire empirical sphere that fashions the cords of cravings, the Jiva is verily a tree sans fruits.
V-134-135(a). O Brahmin ! Like an elephant stuck in the morass, is the mind consumed in the flames of worries, crushed by the python of rage, attached to the waves of the sea of lust, and oblivious of its own grand progenitor (the Spirit): --rescue it.
V-135(b)-136. ‘Thus are the Jivas (living beings) phases of the Spirit and established through bringing the empirical sphere into being. Their forms, in lakhs and Crores, have been assigned by Brahma. Numberless (Jivas) were born in the past and even now are being brought forth on all sides.
V-137. ‘Others also will be born like multitudes of water-drops from a water-fall. Some of them are in their first birth; others have (already) had more than a hundred births.
V-138. ‘Yet others have (already) had countless births. Some will have two or more births, besides. Some are born as sub-human and super-human beings, gifted with music and Knowledge; some as mighty reptiles.
V-139. ‘Some of (these living beings) are (to be identified with) the sun, the moon and the lord of waters; others with Shiva, Vishnu and Brahma. Some divided themselves as Brahmins, Kshatriyas, Vaishyas, Sudras.
V-140. ‘Others with grass, herbs, trees, with their fruits, roots and winged insects. Jivas are (also to be identified with) trees like the Kadamba, the Jambira, the Sama, Tala and Tamala.
V-141. ‘And with mounts like Mahendra, Malaya, Sahya, Mandara and Meru; and with the seas of salt water, milk, ghee and sugarcane-juice.
V-142. ‘And with the vast quarters, and fast-running rivers; some of these sport high above (the earth); some descend and again fly upwards.
V-143-144(a). ‘Hit ceaselessly by death, as though they are balls hit by the hands, these Jivas are ceaselessly struck down by death as balls are by the hand. Having undergone thousands of births, again, some unwise ones despite (a degree of) discrimination, fall into the turmoils of worldly life.
V-144(b)-145. ‘The principle of the Self, undetermined by space, time, etc.; by virtue of Its power, just sportively assumes a body spatial and temporal. Possessed of innate tendencies (to manifest) various orders of living beings, Itself is the supreme (Lord and Creator) that becomes the mind, that is unstable and inclined to construction and dissolution.
V-146-148(a). ‘In the beginning in a moment, the Constructive Power of the Mind fashions the transparent (image of) space inclined to own, as its essence, the seed of sound. Then, becoming dense, by the process of gross vibrations, that mind brings forth the vibrations of air inclined to own the seed of touch.
V-148(b)-149(a). ‘Of these two space and air, the bases of sound and touch, by intense repetitive frictions, is generated the fire.
V-149(b)-150. ‘Then the mind enriched by these three including rudimentary form proceeds to the notion of pure liquidity and, instantaneously, becomes aware of the coolness of water followed by the perception of water.
V-151. ‘The mind thus enriched by such attributes meditates all at once on rudimentary smell; thence arises the perception of the earth-element.

V-152. ‘Next this body encompassed by the rudimentary elements discards its subtleness beholding in the sky a flash like a spark of fire.
V-153. ‘Conjoined to the element of egoism and the seed of the intellect, this bee in the lotus of the elemental heart is (now) styled the Puryashtaka.
V-154. ‘Due to intensity of yearning in it, by meditating on a resplendent embodiment, the mind grows grosser as a Bilva-fruit does through the process of ripening.
V-155. ‘That effulgence in the sky, shining like liquid gold in a crucible, assumes a form with definite contours by virtue of its inherent nature.
V-156. ‘Upwards is the round head; downwards the feet. Of the two sides are the hands and in the middle what functions as the belly.
V-157(a). ‘In course of time the body (indwelt by the mind) gets fully developed and becomes flawless.
V-157(b)-158(a). ‘That same divine Brahma, the grandfather of the entire world, gets established in intelligence, purity, strength, energy, forms of knowledge and lordship.
V-158(b)-160(a). ‘Beholding his own attractive and pre-eminent body, the blessed Lord, the range of whose perception embraces all the three divisions of time, wondered what first would make its appearance in this supreme space whose essence is pure Spirit and whose limits are nowhere.
V-160(b). ‘Thus wondered Brahma whose vision was as flawless as that of Shiva.
V-161. ‘In large groups he behold bygone orders of (cosmic) manifestation. Next he recollected them all in the due order of all their attributes.
V-162. ‘(Then) sportively he fashioned, by (sheer) imagination, variegated living beings with their unique patterns of behaviour – the whole constituting, as it were, a city in the sky.
V-163. ‘For securing their happy state as well as liberation, for attaining righteousness, love and wealth, he set up Shastras endless and varied.
V-164. ‘As the existence of the world has been set up by mind in the form of Brahma, it lasts only as long as Brahma; with his destruction, the world too perishes.
V-165. ‘O best of Brahmins, in reality nothing anywhere, at any time, is born or is destroyed. All that is seen is unreal (neither is nor is not).
V-166. ‘Give up the idle show of empirical life, a very pit of the serpents of cravings. Knowing this to be unreal, reduce them all to the status of their ground.
V-167. Vis-à-vis ‘the city in the sky’, whether adorned or not, or the parts of its constitutive case (the nescience), progeny etc., what rationale is there for pleasures and pains ?
V-168. ‘Sorrow – and not a sense of gratification – is in order as regards wealth and spouse in their nourishing state. Who can have a sense of reassurance here as the nescience of delusion gets more and more entrenched ?
V-169. ‘Those very (empirical) experiences which, in their abundance, cause a fool to get attached (to this world) are the source, in the case of a wise man, of his dispassion.
V-170. ‘Therefore, Nidagha, with your awareness of Truth, cultivate indifference to whatever has perished among the activities of empirical life and accept whatever offers itself.
V-171. ‘The marks of a man of discrimination are spontaneous indifference to experiences that do not come of their own accord and hearty acceptance of those that do.
V-172. ‘Knowing and resorting to the untarnished middle status between the real and the unreal, neither cling to nor fly from the objective realm, external or internal.
V-173. ‘The intelligence of a wise and active man, free from attachment and aversion, remains untarnished like a lotus leaf unmoistened by water.
V-174. ‘O twice-born (sage), if the glamour of objects charms not your heart, then, having grasped what ought to be known (achieved true wisdom), you have crossed the sea of empirical life.

V-175. ‘In order to win the pre-eminent Status separate, by means of supreme wisdom, the functioning mind from (all) latent impressions as one does a strong scent from the flower.
V-176. ‘The superior men of discrimination who board the Ship of Wisdom cross this sea of empirical life full of the waters of latent impressions.
V-177. ‘Those men who know this world as well as what is beyond conform to all things. They neither shun nor seek the ways of the world.
V-178. ‘The sprouting of mental construction consists in Spirits’ proneness to objects (‘knowables’) – the Spirit that is infinite, that is the Truth of the Self, and that is Universal Being.
V-179. ‘That very sprouting having lightly come into being gradually fills out, developing into the mind; then it promotes inertness like a cloud.
V-180. ‘Imagining objects as other than the Self, as it were, the Spirit is transformed into a constructive process, as it were; just as a seed is into a sprout.
V-181. (Mental) construction is indeed the process of putting together (of constituents); it comes automatically into being and waxes fast unto pain, never unto delight.
V-182. ‘Indulge not in mental construction; in a state of stability, dwell not on positive existence. Persevere in stopping mental construction. Thus one never again pursues the trail of construction.
V-183. ‘By the mere absence of imagination, (the process of) mental construction dwindles automatically. (One act of) construction leads to another. Mind battens on itself, O sage !
V-184. ‘Getting (off construction) abide in the Self. Once this is done, what can prove difficult ? Just as this sky is empty, so is the entire cosmos.
V-185. ‘Wise Brahmin ! Just as a paddy husk or the black coating on copper, through effort, is destroyed so also may the mental impurities of man.
V-186. ‘As a grain of paddy, the innate impurity of a Jiva, too, can be destroyed in ample measure. There is no doubt in that. Therefore, strive’.
VI-1. ‘Giving up the deeply felt and seductive glamour, consisting in imagination, of empirical life, you remain what you (really) are; O sinless one ! Sportively roam the world.
VI-2. ‘By means of the trenchant and creative thought, "I am a non-agent in all contexts", there remains but the (perception of) sameness, called, "supreme immortality".
VI-3. ‘In regard to all elaborations of pain due solely to one’s sense of agency, (finally) there remains but sameness when one’s mental constructions dwindle away.
VI-4. ‘This sameness, amidst all emotional moods, is the status grounded in Truth. Anchored in it the mind is no more reborn.
VI-5. ‘O, sage ! Renouncing all forms of agency and non-agency and abolishing the mind, you remain what you (really) are; be steadfast.
VI-6-7. ‘Stead-fast in the final stability, give up the very tendency to renunciation. Giving up everything together with its cause – the dichotomy between Spirit and mind, light and darkness, etc.; the latent impressions and what generates them – as well as the vibrations of vital breath, (be you) sky-like with a stilled intellect.
VI-8. ‘Having totally wiped out from the heart the massed rows of latent impression, one who remains free from all anxiety is the liberated, is the supreme Deity.
VI-9. ‘I have seen all that is worth seeing; through delusion have I wandered in all the ten directions of space. For the ignorant who roams, through reasoning, (the regions of) empirical existence, the latter shrinks into the dimensions of a cow’s hoof.

VI-10. ‘In the body with its ins and outs, up and down, in the regions between, here and there, there is the Self; there is no world that is not the Self through and through.
VI-11. ‘There is nothing in which I am not; there is nothing which is not That, through and through. What more do I want ? All things are essentially Being and Spirit, pervaded by That.

VI-12. ‘All this is indeed Brahman; all this extended reality is the Self. I am one and this is another – give up this delusion, O sinless one !
VI-13. ‘The superimposed (objects) cannot possibly be in the eternal, extended and undivided Brahman. There is neither sorrow, delusion, old age nor birth.
VI-14. ‘What (in reality) is here only That exists. Always be calm, experiencing things as they occur and entertaining no desire whatsoever.
VI-15(a). Neither shunning nor grasping, be always calm. VI-15(b)-16. ‘Magnanimous one ! Flawless cognitions swiftly fly to him who finds himself in his last birth, just as pure pearls lodge themselves in the best bamboo. This example has been offered to suit best those who develop dispassion.
VI-17. ‘The certitude of the joy of cognition (results from) intimate contact of the perceiver and the object. We duly meditate on that stable Self, manifest in the truth of one’s self (the source of the joy of cognition).
VI-18. ‘Giving up the seer’s perception and the object together with latent impressions, we duly meditate on the Self that manifests Itself first as perception.
VI-19. ‘We duly meditate on the eternal Self, the illumination of all lights, that occupies the middle ground between the "is" and the "is not".
VI-20. ‘Discarding the Lord who reigns in the heart, those who run after (some other) God are in fact seeking a gem after casting away the Kaustubha already in their possession.
VI-21. ‘As Indra smites mountain peaks with his thunder-bolt, so should one strike, with the rod of discrimination, these adversaries in the form of sense-organs, both active and passive.
VI-22. ‘In the evil dream (seen) in the night of empirical life – in this empty illusion of the body – everything experienced (as the extended) delusion of empirical) life is impure.
VI-23. ‘In childhood one is stupefied by ignorance; in youth one in vanquished by woman. In the period that remains one is worried by one’s wife. What can one – the meanest of men – accomplish ?
VI-24. ‘(But wail as follows): Unreality rides on the top of existence; ugliness on the top of things lovely; pains ride on the top of pleasures. What single entity may I resort to ?
VI-25. ‘Even those men pass away on the closing and opening of whose eyes depends world’s disaster or prosperity. Of what account are folk like my (humble) self ?
VI-26. ‘Empirical life is said to be the very limit of sufferings. When (one’s) body has slipped into its depths, how can pleasure be won ?
VI-27. ‘I am awake ! I am awake ! ! Here is the wicked thief (who has been pestering me, viz.,) the mind. I shall destroy him; I have long been under his assault.
VI-28. ‘Don’t be depressed. Seek not to seize what is fit only to be eschewed. Giving up (ideas of both) rejection and seizure, remain rooted in what is neither to be rejected nor seized; be wholly firm.
VI-29-30. ‘The Knower rid of things to be rejected or seized has, without latent impressions, qualities (such as): freedom from desire and fear, conation and action; eternity, equality, wisdom, gentleness, certitude, steadfastness, amiability, contentment, charity and soft-spokenness.
VI-31-32. ‘With the sharp needle of (penetrating) intelligence, tear up the nest cast by the fisher-woman of Craving in the waters of transmigratory life – a net made of the cords of (variegated) thoughts, even as a strong wind scatters (the vast) net of clouds. Then abide in the vast status (as immutable Brahman).
VI-33. ‘Cleaving the mind with the mind itself as one does a tree with an axe, and attaining the holy status, at once, be steadfast.
VI-34. ‘Standing or moving, sleeping or walking, dwelling in a place, flying aloft or falling down, inwardly sure that (all) this is but unreal, eschew (all) clinging.

VI-35. ‘If you depend on this objective (world), you have a mind and are in bondage. If you reject the objective (world), you have no mind; you are liberated.
VI-36. ‘"Neither am I nor is this real" – so thinking remain absolutely immovable, in the intervals of subjective and objective awareness.
VI-37. Rid of what enjoys and what is enjoyed, set in the middle ground between the object and its enjoyer, be ever given to the contemplation of your Self as (pure) awareness.
VI-38. ‘Dwelling on "the taste", be filled with the supreme Self; resorting to the propless, steady yourself off and on.
VI-39. ‘Those who are bound by ropes are released: (but) none in the grip of craving may be released by anyone. Therefore, Nidagha, shed craving by renouncing all mental constructions.
VI-40. ‘Cutting through this innate and sinful craving whose essence is egoism with the needle of self-abnegation, be stationed in the border land of the future and the present, entirely quelling all fear whatsoever.
VI-41-43. ‘Rejecting the inveterate idea. "I am (the very) life of these objects and these objects are my (very) life !" "without these I am nothing and they are nothing without me" and reflecting, "I do not belong to (any) object and no object belongs to me", the intellect becomes tranquillised and the actions are performed in a sporting spirit. Latent impression (of such an agent) stand renounced. This renunciation, O Brahmin, is extolled as worthy of profound meditation !
VI-44. ‘Due to the equilibrium of the intellect, total obliteration of latent impressions is acquired. That (indeed) should be deemed the obliteration of latent impressions, having won which one gives up (even) the body as one is free from all sense of possessions.
VI-45. ‘He is called the Jivanmukta (Liberated-in-life) who lives after giving up all conceivable objects; for he has recreatively given up all latent egoistic impressions.
VI-46. ‘Having given up all baseless (mental) constructions and the latent impressions, he who has won tranquillity is the best among the Knowers of Brahman; he is the liberated. His renunciation may only be deduced.
VI-47-48. ‘These two fearless ones, unconcerned about pleasures and pains that occur in the due course of time, have achieved the status as Brahman – the (passive) renouncer and (the active) Yogin, both of whom are self-disciplined and tranquillised. O Lord of sages ! For they neither strive for nor reject anything amidst the inner, mental modifications.
VI-49-50(a). ‘He is called the Jivanmukta who lives as one in dreamless sleep, who is neither lifted up nor depressed by the emotions of joy, intolerance, fear, anger, lust and helplessness and who is free from all objective pre-occupations.
VI-50(b). ‘the craving born of latent impressions, oriented towards external objects, is said to be bound.
VI-51-52(a). ‘The same freed from latent impressions bound up with objects, as such, is said to be liberated. Know that the desire culminating in the prayerful thought, "let this be mind", to be a strong chain that spawns suffering, birth and fear.
VI-52(b)-53(a). ‘The magnanimous man renounces (this enchaining desire) vis-à-vis objects both real and unreal and wins the status that is sublime.
VI-53(b)-54(a). ‘Then outgrowing the attachment both to bondage and liberation and the states of pain and pleasure – attachment both to the real and unreal – remains unshaken like the unagitated ocean.
VI-54(b). ‘Good Sir, man may have a four-fold certitude.
VI-55. ‘Engendered by (my) mother and father, I am (the body) from the foot to the head. This particular certitude, O Brahmin, results from the observation of the worries of bondage !
VI-56. ‘Good men have second kind of certitude that promotes liberation – viz.: "I am beyond all objects and beings; I am subtler than the tip of a hair".

VI-57. ‘Best of Brahmins, a third kind of certitude has been affirmed promotive of liberation alone (consisting in the thought) " All this objective world, the entire indestructible universe, is but myself".
VI-58. ‘Also there is a fourth certitude, yielding liberation (that consists of the assertion) "I and the entire world are empty and sky-like at all times".
VI-59. ‘Of these the first is said (to result from) the craving that earns bondage. Those having the last three are sportive, extremely pure and are liberated in this (very) life. Their cravings have been (wholly) purified.
VI-60. ‘Great-souled (sage), the mind seized with the certitude "I am everything" is never born again to taste of sorrow !
VI-61. ‘that Brahman has been (identified with) emptiness, Prakriti, Maya and also consciousness. It has also been said to be "Shiva, pure Spirit, the Lord, the eternal and the self".
VI-62. ‘There flourishes but the non-dual Power that is the supreme Self through and through; it sportively builds up the universe with (factors) born of (both) duality and non-duality.
VI-63. ‘He who resorts to the status beyond all objects, who is through and through the Spirit that is perfect, who is neither agitated, nor complacent, never suffers in this empirical life.
VI-64. ‘Who performs the actions that fall to his lot, ever viewing foe and friend alike, who is liberated from both likes and dislikes is neither sad nor hopeful.
VI-65. ‘Who utters what pleases all; speaks pleasantly when asked; and who is conversant with the thoughts of all beings never suffers in this empirical life.
VI-66. ‘Resorting to the primeval vision (of Reality) marked by the renunciation of all objects and Self-established, fearlessly roam the world, as a (veritable) Jivanmukta.
VI-67. ‘Inwardly shedding all cravings, free from attachment, rid of a(all) latent impressions, (but) externally conforming to established patterns of conduct, fearlessly roam the world.
VI-68. ‘Externally simulating enthusiastic activity, but, at heart, free from it all, apparently an agent (but) really a non-agent, roam the world with a purified understanding.
VI-69. ‘Renouncing egoism, with an apparent reason, shining like the sky, untarnished, roam the world with a purified understanding.
VI-70. ‘Elevated, clean of conduct, conforming to established norms of conduct, free from all inner clinging, leading, as it were, an empirical life.
VI-71. ‘Resorting to the inner Spirit of renunciation, apparently he acts to achieve (some) aim (or other). Only small men discriminate saying: One is a relative; the other is a stranger.
VI-72-73(a). ‘For those who live magnanimously the entire world constitutes but a family. Resort to the status free from all considerations of empirical life, beyond old age and death, who are all mental constructions are extinguished and where no attachments finds lodgement.
VI-73(b). ‘This is the status of Brahman, absolutely pure, beyond all cravings and sufferings.
VI-74(a). ‘Equipped thus and roaming (the earth), one is not vanquished by crisis.
VI-74(b)-75. ‘By the prop of detachment and excellences like magnanimity, lift up your mind yourself perseveringly in order to enjoy the fruit of Brahmic freedom. Through detachment, it achieves perfection along the path of negation (of the object).
VI-76-77(a). ‘(The mind, then) is emptied of all cravings as the pure lake is (of water) in the season of autumn.
Why is not an intelligent man ashamed of clinging to the same dry routine of insipid actions, day after day ?
VI-77(b). ‘Bondage is fashioned by consciousness (as subject) and its objects; once free from these, liberation follows.
VI-78. ‘"Consciousness (Spirit) is never an object; all is Self" – this is the essence of all Vedantic doctrines. Resorting to this sure doctrine, behold (the world), intellectually and freely.

VI-79. ‘You will independently achieve the Self, the status of bliss (holding): I am Spirit, these worlds are Spirit, the directions (in Space) are Spirit; these manifested beings are Spirit.
VI-80-81. ‘"I am the glory (mahas), devoid of objects and perceptions, wholly pure of form, eternally manifest, rid of all appearances, seer, witness, spirit, free from all objects, the full-orbed light in essence, for which no knowables exist, Knowledge pure and simple".
VI-82. "King of sages ! With all mental constructions wiped out, all yearnings abolished, resort to the status of certitude and be self-established in the Self.
VI-83. The Brahmin seeker after Truth who dwells upon the Mahopanishad becomes a well versed Vedic scholar. (If) uninitiated, he becomes initiated; he becomes purified by fire, by air, by the sun, by the moon, by Truth, by all agents of purification. He becomes known to all gods; is cleaned (as if he has dipped) in all sacred waters. He dwells in the thoughts of all gods. He has (as it were) performed all sacrifices. To him accrue the fruits of having repeated the Gayatri sixty thousand times; of having repeated Itihasa and Puranas and Srirudra a Lac of times; of having repeated Omkara ten thousand times. He hollows the rows (of living beings) as far as the eye reaches; and seven generations both in the past and in the future. So declares Hiranyagarbha. ‘Through repetition of sacred utterances one wins immortality’ – this is the Mahopanishad.
Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Mahopanishad, included in the Sama-Veda.

71. Maitrayani Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
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Let there be Peace in the forces that act on me !

PRAPATHAKA ONE

The King Brihadratha, setting up his eldest son as king, deeming the body to be impermanent, getting detachment, went to the forest. He performed great penance and stood looking at the sun, arms uplifted. At the end of a thousand years the sage Sakayana approached (him) like,

fire without smoke, burning with his lustre and said ‘Oh King, arise and choose a boon’. He bowed and said, ‘Sir, I am ignorant of the self. You know it; please impart it’.
‘This has happened in the past, and is impossible, ask for other desires’. But the King touched his feet and said, ‘Sir, what is the use of enjoyment in this body which smells badly and is a mass of bones, skins, etc., attacked by lust, anger, etc., separation from near and dear people, hunger, thirst etc. We see that all this is decaying, like flies and mosquitoes which live and die. Great kings Dudyumna, Bhuridyumna, Indradyumna, Kuvalayasva, Yauvanasva etc., of Suryavamsa, Marutta etc., of the Somavamsa, relinquished this world and went to the other, even as the relatives were watching. We also see how Gandharvas, Asuras, Yaksas and others are dead and gone. The oceans become dry, mountains fall, Dhruva star is shaken, trees and earth are uprooted.
There is only rebirth in this world after all the enjoyment. You should uplift me who am like a frog in a dark well. You are my refuge.
PRAPATHAKA TWO
The sage Sakayanya being pleased said, ‘O King, the flag (ornament) of the Ikshvaku dynasty, you know the self, have done your duty, famous as the son of king Marut. This indeed, is your self’. ‘Which, O Lord’ (he asked). He replied: ‘It cannot be described. This one, bound by external causes, going upward, suffering and yet not (really) suffering, dispels ignorance like the sun dispelling darkness. The tranquil one rising from this body and approaching the supreme, manifests itself in its own essence, immortal, fearless.
This Brahma-vidya has been imparted to us by Lord Maitreya. I shall teach you the same. The sinless, powerfully radiant and chaste Valakhilyas spoke to Prajapati, ‘Lord, this body is inert like a cart. Which subtle being has such greatness that the body is set up as a conscious thing ? Who is the driver of this body ?’
He told them ‘He who is beyond speech, is pure, holy, empty of delusion, placid, breathless, independent, endless, unchangeable, eternal, unborn, free, in his own glory. He is the driver. They said, ‘How can this body be set up like this by one who is devoid of desire ?’ He replied ‘The self is subtle, non-object, invisible and called Purusha. In part he is consciously present here and awakens the sleeper. That conscious part of this Purusha is the knower of the body in every individual. His marks are imagination, determination and conceit – he is the Lord of creatures, the eye of all. By that conscious being is the body set up. He is the driver.
They asked, ‘Lord, how can such a being exist in part ?’
He told them, ‘This Prajapati was there in the beginning. Being alone he was not happy. He contemplated on himself and made numerous beings. They were unaware of him, breathless, inert like a post. He was not happy and thought, ‘To kindle their awareness, I shall enter into them’. Making himself like air, he entered, not as one but making himself five-fold Prana, Apana, Vyana, Udana and Samana airs. The breath that moves upward is Prana, Apana moves down. Samana is that which causes the eaten food to settle and circulates it to every limb equally. Udana throws up and sends down the drink and food. That which pervades the nerves is Vyana. The Vaisvanara wind overpowers the Antaryami wind and vice versa. In between these two warmth is exuded – the warmth is the spirit – spirit is cosmic fire. Also this has been stated elsewhere. The fire within is the cosmic fire, the inner fire by which food is digested. The sound of digestion is heard with closed ears, not when one is about to die.
This supreme being dividing himself into five, established in the cave (heart) is all mental, his body is the vital breath. He has many forms, his imaginations are true. Standing in the core of the heart, he strives and thinks: Let me become all things. Uprisen, dividing things by the five rays, he experiences then. The sense organs are the rays, the motor organs are the horses; the body the chariot, mind is the driver, of the nature of Prakriti; driving with the whip, he makes the body revolve like a wheel. Due to him is the body a conscious entity.

This self is truly led to depend on the non-self by the fruit of actions, white and dark, is overwhelmed, as it were, by them and flits from body to body. Being unmanifest, subtle, invisible, non-object, unpossessive, free from states, non-agent, (but) abides like an agent. He is truly pure, steadfast, immutable, untarnished, uneager, desireless, abiding as witness, experiences 'fruits of actions', is loved by a sheet (of Prakriti).

PRAPATHAKA THREE

They said, 'O Lord, who then is the other self, overwhelmed by the white and dark fruits of actions and goes to wombs, good and bad, who goes down or up wandering, overcome by dualities ?'

He replied: There is indeed another self in elements, overwhelmed by actions white and dark. Elements means the five root-elements as well as the five concrete elements. Their complex is the body.

The self is like a drop of water in the lotus (leaf). This is overwhelmed by Prakriti. Being overcome he is in a state of delusion and does not see the Lord in himself making him act. Content with the mass of constituents and confused, unsteady, in eager pursuit, smitten by desire, yearning, conceited, thinking 'I am that, this is mine' he binds himself by himself as in a net, he roams about.

Elsewhere also it has been said. 'The agent indeed is the Elemental self. The inner spirit causes actions by means of instruments just as iron pervaded by fire and beaten by workers is split into may, so, the elemental self pervaded by the inner spirit and pressed by Prakriti becomes many. The group of three aspects, assuming the forms of 84 Lakhs of living beings constitutes the mass of elemental beings. This is the form of plurality. The constituents are impelled by the spirit as a wheel by its driver. As the fire is not beaten (only the iron is), so the elemental self and not the spirit is over-powered.

It has been stated: this body without consciousness has been generated by the sex-act – it is hell – has via the urinary passage, sustained by bones, covered with flesh and skin, filled with faeces, urine etc., --it is a shattered sheath. It has been affirmed 'Delusion, fear, depression, sleep, wound, old age etc., being full of these Tamasa and Rajasa traits (like desire), the elemental self is overwhelmed. Hence indeed, it inevitably assumes different forms.

PRAPATHAKA FOUR

It has been said: 'As waves in great rivers, the past deeds are one's safeguard – like the coast line for the ocean. Rebirth is unavoidable – bound by good and bad results (of actions), as a beast by ropes. Like a prisoner, one in the clutches of Death is not free; dwells in the midst of many fears. He who is maddened by worldly pleasures is like one intoxicated. He is in the grip of sin and roams, like one bitten by a snake is he in the jaws of danger, as in darkness one is blinded by passion. As caught in a magic show one is in the midst of Maya. He sees every thing wrongly as in a dream, essenceless like the pith of plantain – like an actor dressed up for a moment – falsely attractive like a painted wall. It has been stated 'sense-objects' like sound are there, sources of trouble. Attached to them, the self forgets the supreme place.

The remedy is the winning of knowledge – following one's own Dharma, one's law of life supports all like a tree-trunk. By this law does one go upwards; without it one tumbles down – this has been laid down in the Vedas. A transmission of the law cannot really be in the Ashrama (stage of life). One who is in the Ashrama is said to be a real ascetic.

It has also been said: 'By penance is Sattva got and by Sattva is the (refined) mind; by mind is the spirit got and by the spirit attained, does (transmigration) stop.

The following verses are relevant:

Just as fire without fuel dies in its own source, so the mind by the dying of its modes, calms down in the source. The modes of mind, withdrawn, of the lover of Truth, not deceived by sense objects, are false. They follow laws of action -migrating life is mind indeed. Take pains to purge it well. What the mind dwells on, that fills one's life. This is the everlasting mystery.

With the purged mind, fixed on the self, one fears on endless bliss. If the mind attached to sense objects is fixed upon the supreme spirit, who will not be liberated ? Mind is of two kinds: the impure is filled with desires; the pure is without them. When a person makes his mind free from dissolution and restlessness, reaches the mindless state, it is the high place. The mind is to be restrained only so long as it is not dissolved in the heart. This is knowledge and release too – rest is mere details. The joy got by the mind which is purified by Samadhi and fixed upon the spirit, cannot be described by words but grasped only by the mind. Water mixed in water cannot be distinguished, so also fire in fire and sky in sky, so the mind spirit – man is freed. Mind is the only cause of bondage and liberation: attached to objects, it gives bondage – without them, liberation.
You are Bhahma, Vishnu, Rudra, Prajapati, Agni, Varuna, Vayu, Indra, Moon, Manu, Yama, Bhumi, Achyuta. In heaven you dwell in your own self in many ways. I bow to you, the lord of all, the soul of all, doer of allocations, protector of all; all illusion, all sport are you. The placid in nature, the most secret, beyond thought and knowledge without beginning and end. It was all Tamas – then impelled by the Supreme, it became uneven – Rajas compelled, becomes uneven. This all came out of Sattva, the conscious being, in every person, indicated by thought, determination and conceit. Prajapati spoke about it. The first bodies are Brahma etc. He is the aspects of Tamas, Rudra of Sattva. Vishnu became three-fold, eight-fold etc., unlimited and moves among creatures – the support of all creatures and their lord, inside and outside them.
Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Maitrayani Upanishad, included in the Sama-Veda.

72. Maitreya Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. The King, Brihadratha by name, had his eldest son installed on the throne and considering the body to be impermanent and feeling disgusted (with worldly life) went to a (penance)

forest. There he performed the highest kind of penance and facing the sun remained with his arm uplifted. At the end of a thousand years the sun-god (taking the form of the sage Sakayanya) approached the sage. Like fire (blazing) without smoke and burning all as it were with his effulgence the sage Sakayanya, the knower of the Self, said to the king: 'Rise up, rise up, choose a boon'. Bowing to him the king said: 'Revered Sir, I know not the Atman. But we hear that you are a knower of the truth. Expound to me that'. 'This request of yours is impossible on the very face of it. Do not ask me this question. Oh descendant of Ikshvaku, choose (the fulfilment of) other desires'. Reverently touching the feet of the sage Sakayanya the king gave utterance to the following religious text (Gatha).

I-2. Now then why speak of other things ? (There is) the drying up of great seas, the downfall of mountains, the movement of the polestar or of trees, the submerging of the earth and the loss of position by the gods. In this worldly life which is of the nature of (distinction between) 'he' and 'I', what is the use of enjoying desires as, resorting to them, there is seen the repeated return (to the phenomenal world) ? Hence it behoves on your part to uplift me. I am like a frog in a well in this worldly life. Revered Sir, you are my refuge'. Thus (the king said).

I-3. Revered Sir, this body is born of sexual union alone, is devoid of consciousness and is verily hell as it has emerged through the urinal path, full of bones, daubed with flesh and encased in skin; it is fully filled with faeces, urine, wind, bile, phlegm, marrow, fat, fatty exudations and many other filthy things. Remaining in a body of this kind, revered Sir, you are my refuge. Thus (he implored).

I-4. Then the revered sage Sakayanya greatly pleased, said to the king: 'Great king Brihadratha, you are prominent in the family of the Ikshvakus, a knower of the Atman, one who has done his duty well and you are well known by the name of Marut. Such is your Self. Revered Sir, who is to be described ? And he said to the king:

I-5. The objects such as those denoted by sound and touch are apparently (a source of) danger; for the individual self (encased in the five elements) may not remember the highest goal when attached to them.

I-6. Through penance one gets to know the inborn disposition (Sattva); from Sattva one gets (stability of) the mind; through the mind one realizes the Atman; by realizing the Self (worldly life is) prevented.

I-7. Just as fire, when fuel is exhausted, calms down in itself, so the mind, when its activity is exhausted, becomes quiescent in its source
(i.e. in the Self).

I-8. When the mind is calmed down into its source and goes in the true path, the results dependent on activities are unreal as the objects of the senses are confounded (i.e. actions performed do not affect him as he is without attachment).

I-9. It is the mind that constitutes worldly life; this should be purified. As the mind, so the things appear coloured by it; this is the eternal secret.

I-10. By the purity of the mind one destroys (the effect of) good and bad actions. When with a pure mind one remains in the Self one enjoys inexhaustible bliss.

I-11. If a person's mind, which is well attached to the region of the sense-objects, were turned towards Brahman, who will not be released from bondage ?

I-12-14. One should feel the supreme Lord to be present in the midst of the lotus of one's heart as the spectator of the dance of the intellect, as the abode of supreme love, as beyond the range of mind and speech, as he rescue ship scattering all worry (of those sinking in the sea of worldly life), as of the nature of effulgent Existence alone, as beyond thought, as the indispensable, as incapable of being grasped by the (active) mind, possessing uncommon attributes, the immobile, steady and deep, neither light nor darkness, free from all doubts and semblance, and is consciousness consisting of the final beatitude.

I-15. That which is the eternal, the pure, the ever vigilant, free from the nature (of delusions), the true, the subtle, the supremely powerful, the one without a second, the ocean of bliss and transcendent, that I am, the innermost essence (of all); there is no doubt about it.
I-16. How can the danger (of duality) approach me, resorting as I do to the inner bliss of the Self, who despise the female goblin of desires, who view the phenomenal world as in illusion and who am unattached to it ?
I-17. Those ignorant people who stick to castes and orders of life obtain the (worthless) fruit of their respective actions. Those who discard the ways of caste, etc., and are happy with the bliss of the Self become merged in Brahman (lit. Purushas).
I-18. The body consisting of various limbs and observing the (rules of) castes and orders has a beginning and an end and is only a great trouble. Free of attachment to one's children, etc., and the body, one should live in the endless supreme happiness.
II-1. Then the revered sage Maitreya went to Kailasa. Approaching him (the Lord) he said: 'Lord, expound to me the secret of the supreme Truth'. The great god said to him:
II-2. The body is said to be the temple; the individual Self (Jiva) is Shiva alone. One should discard the faded flowers in the form of spiritual ignorance and worship God (with the conviction) 'He and I are one'.
II-3. True knowledge consists of seeing non-different (in all); deep meditation consists of the mind freed from thinking on sensory objects; bathing is the removal of impurity in the mind and cleansing consists of controlling the senses.
II-4. He should imbibe the nectar, Brahman, go about for alms to preserve the body, and becoming devoted to the one (Brahman) live in the solitary place of oneness free from duality. Thus should a wise man spend his life; he alone will attain liberation.

II-5. This body is born and it has death; it has originated from the impure secretions of the mother and father; it is the abode of joy and sorrow and it is impure. Bathing in the form of discarding attachment to it is ordained when one touches it with the idea that it belongs to one.
II-6. It is built up of primary fluids, subject to grievous maladies, abode of sinful actions, transitory and diffused with agitated feelings. Touching this body, bathing (as aforesaid) is ordained.
II-7. It always naturally exudes at the appropriate time impure secretions through the nine apertures (eyes, ears, etc.,). Having impure matter it smells foul. Touching this, bathing (as aforesaid) is ordained.
II-8. It is associated with the mother in impurity at birth and is born with the impurity caused by child-birth; as it is born associated with death (in due course) and the impurity caused by child birth, touching this body, bathing (as aforesaid) is ordained.
II-9. Viewing the body as 'I' and mine is smearing oneself with faeces and urine in the place of cosmetics. Thus pure cleansing has been spoken of (in the verses above). Cleansing (the body) with mud and water is (the external one) practised in the world.
II-10. Cleansing which purifies the mind consists of the destruction of the three inborn tendencies (loka-vasana, shastra-vasana and deha-vasana); (real) cleansing is said to be by washing with mud and water in the form of (true) knowledge and dispassion (Jnana and Vairagya).
II-11. Feeling of non-duality is the alms (which is consumed) and the feeling of duality is the thing unfit for consumption. The receiving of alms by the mendicant monk is ordained in accordance with the directions of the Guru and the scripture.
II-12. After embracing renunciation of his own accord the wise man shall move away from his native place and live far away, like a thief who has been released from prison.

II-13. No sooner has (the ascetic) moved away from the son of ego, the brother of wealth, the home of delusion and the wife of desires than he is liberated (from worldly bondage); there is no doubt about it.
II-14-15. How shall I perform the twilight worship (Sandhya, i.e., there is no need for it) when the mother of delusion is (just) dead and the son of true awakening is born, causing two-fold impurity ? How can I perform twilight worship when the bright sun of consciousness ever shines in the sky of the heart and it never sets or rises ? (i.e. there is no twilight at all and hence there is no scope for worship).
II-16. The conviction, which is present from the words of the Guru that there is only one (reality) without a second, alone is the solitude (necessary for meditation) and not a monastery nor the interior of a forest.
II-17. There is liberation for those who are free from doubts; there is no emancipation even at the end of repeated births for those whose minds are invaded by doubts (about the non-duality of the Atman).
Hence one should have faith.
II-18. There is no (true) renunciation by discarding action, nor by reciting the mantras of Praisa (at the formal ceremony of renunciation). Renunciation has been declared to be the oneness of the individual self (Jiva) and the universal Self (Atman).
II-19. One, to whom all primary desires, etc., (such as for wife, wealth and progeny) appear like vomit and who has discarded pride in his body, is entitled to renunciation.
II-20. A wise man should embrace renunciation only when there has risen in his mind dispassion for all worldly things; otherwise he is fallen.
II-21. He who renounces worldly life for amassing wealth (contributed by rich disciples) or for the sake of (assured) boarding and clothing or for a stable position (as the head of a monastery) is doubly fallen (i.e. he has neither the full pleasures of worldly life nor liberation); he does not deserve final beatitude.
II-22. The wisest take to contemplation on the reality (of Brahman); the middling ones contemplate on the scripture; low people think of the mantras; the lowest are deluded by (the efficacy) of holy places.
II-23. A fool in vain takes (theoretical) delight in Brahman without practically experiencing it (as I am Brahman), like the joy of tasting fruits found in the branch of a tree reflected (in a lake).
II-24. If a sage does not give up – the inward (conviction of non-duality in) the collecting of alms from various houses as a bee does honey from flowers, the father in the form of dispassion, the wife of faith and the son of true knowledge, he is liberated.
II-25. People rich in wealth, old in age and similarly those mature in knowledge – all these are (but) servants, (nay) the servants of the disciples of those who are mature in wisdom.
II-26. Even learned people have their minds deluded by the illusion created by me and without realizing me, the Atman, who am omnipresent, they but wander like cows to fill the wretched belly !
II-27. To one desiring liberation worship of idols made of stone, metal, gem and clay results only in the experience of rebirth; hence the sage should perform the worship of his heart alone (i.e. contemplate on Brahman enshrined in his heart, non-different from the Self). To prevent rebirth he shall avoid external worship (of idols).
II-28. He who is full inwardly and outwardly is like a jar filled in the sea; he who is empty inwardly and empty outwardly is like a jar empty in the sky.
II-29. Do not become one enjoying objects (of the senses), do not also become one believing in the senses. Rejecting all ideations, become that which remains.
II-30. Discarding (ideas of) seer, seeing and what is seen along with inward tendencies, may you resort only to the Atman who is the prime source of all phenomena.

II-31. That state of remaining like a stone with all ideations quiescent and freed from the states of waking and sleeping is the supreme state of the Self (in the disembodied state). Thus (ends the instruction given by Lord Shiva and the second chapter).

III-1. I am I, I am the other (the supreme one), I am Brahman, I am the source (of all), I am also the Guru of all the worlds, I am all the worlds, That I am.
III-2. I alone am, I have attained perfection, I am pure, I am the supreme, I remain always, I am He, I am eternal, I am pure.
III-3. I am the true knowledge (Vijnana), I am the special one, I am Soma, I am the all. I am the auspicious one, I am free from sorrow, I am consciousness, I am the impartial one.
III-4. I am devoid of honour and dishonour, I am without attributes, I am Shiva, I am free from duality and non-duality, I am free from the pairs (of opposites), I am He.
III-5. I am devoid of being and non-being, I am beyond speech, I am effulgence, I am the power of the void and the non-void and I am the auspicious and the inauspicious (i.e. beyond both of them).
III-6. I am devoid of the equal and the unequal, eternal, pure, ever auspicious; I am free of all and the non-all, I am the righteous and I ever remain.
III-7. I am beyond the number one and I am beyond the number two as well. I am above the distinction of good and bad and I am devoid of ideation.
III-8. I am free from the distinction of many souls, being of the form of unalloyed bliss. I am not (existent as an entity), I am not another, I am devoid of the body etc.,
III-9. I am free from the concept of substratum and that of the object resting on it; I am devoid of a prop. I am above captivity and liberation, I am the pure Brahman, I am He.
III-10. I am devoid of all things such as the mind, I am the supreme, greater than the great. I am always of the form of investigation, I am free from investigation. I am He.
III-11. I am of the form of the letter ‘a’ and ‘u’ and I am the letter ‘m’ which (as Om) is eternal. I am free from meditation and being a meditator, I am beyond the object of meditation, I am He.
III-12. I am of the form which fills everything, possessing the characteristics of Existence, Consciousness and Bliss. I am of the form of all holy places, I am the supreme Atman, I am Shiva.
III-13. I am devoid of aim and non-aim and I am the bliss 9rasa0 which has no extinction. I am beyond measurer and measure and the thing measured; I am Shiva.
III-14. I am not the world, I witness all and I am devoid of eyes, etc., I am immense, I am awake, I am serene and I am Hara (Shiva).
III-15. I am devoid of all the senses and I do all actions. I am the (object of) satisfaction to all the Upanishads, I am always easily accessible (to the devoted).
III-16. I am joy (to the devoted) and sorrow (to the careless), I am the friend of all silence. I am always of the form of consciousness and I am always of the form of Existence and Consciousness.
III-17. I am not devoid of even the least, nor am I a little. I am without the knot of the heart (i.e. partiality due to affection) and I abode in the midst of the lotus of the heart.
III-18. I am devoid of the six changes (of birth, etc.,), I am without the six sheaths (the gross material body, etc.,); I am free from the group of six (internal) enemies (passions, etc.,) and I am the witness, being the supreme God.
III-19. I am free of space and time, I am the bliss of the principal unclad sages, I am beyond ‘there is’ and ‘there is not’ and I am devoid of all negation (i.e. I am pure Existence without a counterpart).
III-20. I am of the form of unbroken ether and I am of omnipresent form. I am the mind (chitta) free from the phenomenal world and I am devoid of the phenomenal world.

III-21. I am of the form of all effulgence, I am the effulgence of pure consciousness. I am beyond the three durations (past, present and future) and I am free from passion, etc.
III-22. I am above the body and its dweller and I am unique, devoid of attributes. I am beyond liberation, I am liberated and I am always devoid of final emancipation.
III-23. I am above truth and untruth, I am always nothing other than pure Existence. I am not obliged to go to any place, being free of movement, etc.
III-24. I am always equanimous, I am quiescence, the greatest being (Purushottama); one who has his own experience thus is without doubt myself. He who listens to this (experience) even once (with supreme faith) becomes himself (i.e. becomes merged into) Brahman. Thus (ends) the Upanishad.
Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Maitreyopanishad, included in the Sama-Veda.

73. Rudraksha Jabala Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Hail Om! I praise the Effulgent State of Absolute Peace, belonging to Sri Maharudra, which is to be known through the Rudraksha Jabala Upanishad.
Bhusunda questioned Lord Kalagnirudra: What is the beginning of Rudraksha beads? What is the benefit of wearing them on the body?
Lord Kalagnirudra answered him thus: I closed my eyes for the sake of destroying the Tripura Asuras. From my eyes thus closed, drops of water fell on the earth. These drops of tears turned into Rudrakshas.
By the mere utterance of the name of ‘Rudraksha’, one acquires the benefit of giving ten cows in charity. By seeing and touching it, one attains double that benefit. I am unable to praise it any more.
I closed my eyes one thousand celestial years. Then from my eyelids, drops of water dropped down and attained the state of immobility for blessing the devoted persons.

This Rudraksha destroys the devotees' sins that are committed both night and day, by wearing it.
By mere vision of the Rudraksha, the benefit will be say, a lac. But by wearing them, it will be a crore. Why, it will be equal to hundred crores.
But it will be a thousand lacs of crores and hundred lacs of crores times powerful when one does Japa with Rudraksha and wears it at all times.
Among Rudrakshas, one as big as Amalaka (myrobalan), is considered to be the best. One as big as the Badari fruit (Indian berry) is considered to be of the middle sort. But that as big as Chana (Bengal gram) is considered to be the worst of all. This is my idea about the size of Rudraksha beads.
The four kinds of people, Brahmins, Kshatriyas, Vaisyas and Sudras are born as merely a worthless burden on the earth. The real Brahmin is the white Rudraksha. The red is a Kshatriya.
The yellow is a Vaisya. And the black is a Sudra.
Therefore, a Brahmin should wear white Rudrakshas, a Kshatriya the red, a Vaisya the yellow and a Sudra the black.
One should use those Rudraksha-beads which are nice, handsome, strong, big, auspicious and thorny. One should avoid those eaten by worms, broken, without thorns, and having sores.
The self-holed Rudraksha is of the best variety. But that which is holed by man's attempt, is considered to be worse. Those best Rudrakshas should be strung in white thread. A worshipper of Siva should wear Rudraksha all over the body. He should wear one bead on the crest, three hundred round the head, thirty-six round the neck, sixteen round each arm, twelve round the chest and five hundred round the waist. He should wear a Yajnopavita consisting of one hundred and eight beads of Rudrakshas. He should wear two, three, five or seven Malas of Rudraksha round the neck.
A Siva-Bhakta should wear Rudrakshas round his crown, ear-ring, chain, round the ear, armlet, at all times, and specially round the stomach, irrespective of the fact whether he is sleeping, drinking, etc.
If the devotee wears three hundred beads, it is the worst, if he wears five hundred it will be medium, but one thousand will be the best of all.
The devotee, when wearing Rudrakshas on the head, should repeat his Ishta Mantra, and when wearing them round the neck, should repeat the Tat-Purusha Mantra and when wearing round the throat, should repeat the Aghora Mantra. The same Mantra (Aghora) should be recited when wearing round the chest also.
He should wear them round the arms with the Aghora Bija Mantra.
Then again Bhusunda asked Lord Kalagnirudra: What are the different forms and effects of Rudraksha beads? Please tell me about the secret of these blessed ones including their various faces, which is the means of getting rid of all evil.
Lord Kalagnirudra said: The bead with one face is of the form of the Supreme Truth. A disciplined one (controlling his senses) mingles himself with the one Eternal Truth, after wearing these Rudrakshas. The bead with two faces is of the form of Ardhanarisvara and the devotee wearing it attains the grace of Ardhanarisvara (Siva united with Sakti). The bead with three faces is of the form of the three fires and the devotee wearing it attains the grace of Agni. The bead with four faces is of the form of the four-faced Brahma and the devotee wearing it attains the grace of Brahma. The bead with five faces is of the form of Panchabrahman (the five-faced Siva) and the devotee wearing it attains the grace of Panchabrahman and drives away the sin of homicide. The bead with six faces is of the form of the six-faced Kartikeya or Ganesha and the devotee wearing it attains the grace of wealth and health, clear intellect and wisdom, and purification. The bead with seven faces is of the form of the seven Matras (Mother Goddesses) and the devotee wearing it attains the grace of wealth and health, right

perception, and purity of mind. The bead with eight faces is of the form of the eight-fold Nature (five elements, mind, ego, and matter) or the eight Vasus and the devotee wearing it attains the grace of these Devatas and becomes truthful. The bead with nine faces is of the form of the Nava-Saktis and the devotee wearing it attains the grace of the nine Powers. The bead with ten faces is of the form of the ten Yamas means used by Yogins and the devotee wearing it attains the grace of achieving peace of the mind. The bead with eleven faces is of the form of the eleven Rudras and the devotee wearing it attains the grace of increase well-being and wealth. The bead with twelve faces is of the form of Mahavishnu or the twelve Adityas and the devotee wearing it attains the grace of Moksha. The bead with thirteen faces is of the form of the Kama (Cupid or the god of Love) and the devotee wearing it attains the grace of Cupid in gratifying all desires. The bead with fourteen faces is of the form of Rudra being generated out of his eyes and the devotee wearing it attains the grace of destruction of all diseases.

One who wears Rudrakshas, should not use intoxicants, meat, garlic, onions, carrots and all such prohibited things. By wearing Rudrakshas during eclipses, Vishusankranti (the end of Mina and beginning of Mesha Masa), new moon, full moon and other such auspicious days, one is freed of all sins.

The base of the Rudraksha bead is Brahma, its navel is Vishnu, its face is Rudra and its hole consists of all gods.

One day Sanatkumara asked Kalagnirudra: “O Lord! Tell me the rules for wearing Rudrakshas”.

At that time Nidagha, Jadabharata, Dattatreya, Katyayana, Bharadvaja, Kapila, Vasishtha, Pippalada, etc., came to Kalagnirudra. Then Lord Kalagnirudra asked them why they all had come in a group. They all answered that they came to hear the method of wearing Rudrakshas.

Kalagnirudra said: Those that are born out of Rudra’s Akshis (eyes) are called Rudrakshas. When these beads are even once touched by hand, one attains the glory of giving in charity two thousand cows at a time. When they are worn in ears, he gets the effect of giving out eleven thousand cows in charity. He also attains the state of the eleven Rudras. When the beads are worn on the head, one has the benefit of giving a crore of cows in charity. Of all these places, I am unable to tell you the benefit when worn in the ears.

Whoever studies this Rudraksha Jabala Upanishad, be he a boy or a youth, becomes great. He becomes the Guru of all and the teacher of all Mantras. Havan and Archana should be done with these Mantras (of the Upanishad).

That Brahmin who recites this Upanishad in the evening, destroys the sins committed during day time; who recites at noon, destroys the sins of six births; who recites in the morning and evening, destroys the sins of many births. He attains the same benefit of doing six thousand lacs of Gayatri Japa.

He becomes purified from all sins of killing a Brahmin, drinking toddy, stealing gold, approaching Guru’s wife, having intercourse with her, speaking with corrupted person, etc. He gets the benefits of all pilgrimages and river-baths. He attains Siva-sayujya. He does not come back (to rebirth).

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Rudraksha Jabalopanishad, included in the Sama-Veda.

74. Sannyasa Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

FIRST ADHYAYA

1. Now we shall expound the Upanishad on renunciation. He who in due order (of the stages of life) gives up (the primary inclinations such as the desire for wealth, etc.,) becomes one who has renounced (worldly life). What is this called renunciation ? How does one renounce ? One who guards himself by the (following) activities, who has (for his renunciation) the approval of mother, father, wife, sons and kinsmen should assemble all the officiating priests known to him and as before (with their approval) perform the Vaishvanara sacrifice (for the welfare of all people). He shall (after partition) give away all his wealth to the officiating priests. For the priests are the singers (of the Vedic hymns, deserving the gift). The (five) vital airs, Prana, Apana, Vyana, Udana and Samana, shall be (symbolically) placed in all the sacrificial vessels over the (five) sacred fires, the ahavaniya, garhapatya, anvaharyapachana, sabhya and avasathya. Shaving off his hair along with the tuft, snapping the sacred thread and seeing his son, he shall consecrate (himself) with the mantras ‘You are the god Brahma, you are the sacrifice, you are everything’. If he has no son he should consecrate himself thus and not minding (anything) proceed as a mendicant monk eastward or northward.
He may receive alms from (people of the) four castes. He should eat from the vessel of his hands.
He shall consider food as medicine. He should take food as medicine
(i.e. in great moderation).
He should eat as and when he gets (food, without discontent and not asking for more, like Oliver Twist) for bare sustenance and in such a way that there is no increase of fat. Having grown lean he may shelter one night in a village, five nights in a town; he may reside during the four rainy months in a village or town. (Interpreting) fortnights as months, he may reside (in a fixed abode) for two months. If he is unable to endure (heat or cold) he may accept as gift a tattered garment or bark dress. He shall not accept any other. For penance is to suffer pain (with equanimity). What then is the sacred thread, the tuft and the ceremonial sipping of water to one who thus renounces in the prescribed manner and who thus views it (in the correct perspective) ? To him (the questioner) is this reply. This is his sacred thread (namely) that he meditates on the Atman; the (practice of) Brahma-vidya is the tuft; that he quenches his thirst with the vessel of his belly accomplishes (the ceremonial) duty with water that is

present everywhere. His residence is at the bank of (a reservoir of) water. When the sun has set, how can he (ceremoniously) sip water ? As (he touches water) during day, so at night; (for) he has neither night nor day. (The enlightened ascetic is above the restrictions of time). This has been said by the Vedic sage (in a mantra): ‘To him there is (only) one (time), the day.’ He who knows thus realizes the Atman through this (renunciation).

SECOND ADHYAYA

1.
That person alone is entitled to renunciation who has undergone the forty purificatory rites (samskaras), has detachment from all (worldly) things, has acquired purity of mind, has burnt out desires, envy, intolerance and egotism, and is equipped with the four disciplines of spiritual life (sadhanas).

2.
Having resolved on renunciation he who does not embrace it shall perform the penance (Prajapatya) alone (as an atonement); thereafter he is entitled to renounce (the world).

3.
One who (having resolved on renunciation, later) denounces it, one who supports a fallen ascetic (as if he were genuine), and one who throws obstacles (in the path of those desiring renunciation) – these three (classes of people) are to be known as fallen.

4.
Now these (persons, though possessing dispassion, are not entitled to renunciation – a eunuch, a fallen man, a maimed person, women, a deaf person, a child, a dumb person, a heretic, an informer, a student (who has not completed his study), a Vaikhanasa anchorite (belonging to a Vaishnava sect), an ardent Saivite (Haradvija), a salaried teacher, a man without prepuce and one without ritual fire. Even if they renounce the world they are not entitled to instruction in the great scriptural texts (such as 'That Thou Art').

5.
The son of one who has fallen from ascetic grace, one having disease of the nails, one who is brown toothed, a consumptive, as well as a deformed person – these are never entitled to renounce.

6.
One should never allow renunciation to those who have just settled as house-holders, those who have committed great sins, those who have lost caste due to non-performance of the principal purificatory rites (vratyas) and the accursed.

7.
(Again) one should never allow renunciation to one who is devoid of religious observances, religious acts (yajnas), penance, charity, offering, oblations in ritual fire and study of scripture; and those fallen from truth and purity. These do not deserve to renounce; (and no one) can dispense with the due order except one sorely afflicted.

8.
The person (entitled to renounce) should discard his tuft reciting ‘Om Bhuh Svaha’. Saying the mantra ‘The sacred thread shall not remain externally. Grant me fame, strength, spiritual wisdom, dispassion and intelligence’, he shall snap the sacred thread and leave

it in the waters along with his garment and waist-band muttering ‘Om Svaha’; then he should repeat thrice, ‘I have renounced’.

9.
Seeing a Brahmana who has renounced the world the sun moves from his place (thinking), ‘This person will reach Brahman breaking through my disc’.

10.
That wise man who says ‘I have renounced’ raises to glory sixty generations of his family before him and sixty generations after him.

11.
All the defects born of bad sons and all defects born of bodily weakness, the Praisa fire (at the time of renouncing) shall burn out, just as the fire of chaff does to gold.

12.
(Reciting the mantra) ‘Friend, guard me’, he (the renouncer) shall accept the (emblematic) staff.

13.
The ascetic should bear a staff which shall be of bamboo, smooth, whole (with the bark), of even joints, grown in holy ground and cleaned of all defects;

14.
It shall be unscarred (by forest fire), uninjured by worms, shining with its joints, (of length) reaching upto the nose, head or the eyebrows.

15.
Close association is always enjoined between the staff and the person; a wise man shall not move without the staff a distance three

times that of an arrow-throw.

16.
Reciting the mantra ‘You are the receptacle of water which sustains the world; never say nay to me, you who are always agreeable to all’, he should receive the water vessel; and invested with the yogic garment (as aid to meditation) he shall go about in an agreeable frame of mind.

17.
Give up (concepts of) righteousness and unrighteousness (dharma and adharma), give up both truth and untruth; having given up both truth and untruth discard that by which you abandon (all these) (i.e. duality).

18.
Ascetic due to dispassion, ascetic due to spiritual wisdom, ascetic due to wisdom and dispassion and ascetic due to renunciation of action; these are the four kinds (of ascetics) obtained.

19.

This is how it is. He is the ascetic due to dispassion who has become indifferent to sensory objects that are seen or heard of and who has renounced (the world) due to the influence of good actions done previously.

20.
He alone is the ascetic due to Jnana, who, being dead to worldly life due to the (true) knowledge of the scripture and listening to the experiences of the people in sin and goodness and who, having discarded lingering attachment to the body, scripture and the world and considering as worthless like vomit all worldly actions, possesses the fourfold discipline in spiritual life and then renounces the world.

21.
Having studied in the prescribed manner all (scripture) and experienced all (vicissitudes of) life he is the ascetic due to Jnana and dispassion who has his body alone left to him by meditation on the nature of the Self due to Jnana and dispassion and then renounces and becomes unclad (as he was when born).

22.
Having completed the period of celibate studentship, becoming a house-holder and then embracing the stage of forest life (Vanaprastha), he, who renounces (the world) only in order to observe the order of the stages of life even though without dispassion, is the ascetic who renounces action.

23.
Renunciation is of six kinds: (and the ascetics are called) Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.

24.
The Kutichaka ascetic has tuft and sacred thread, bears a staff and water vessel, wears a loin-cloth and patched garment, is devoted to the service of father, mother and preceptor, is equipped with a vessel, spade, sling, etc., alone, is addicted to eating food in one place, wears on the forehead a perpendicular mark of white sandal and holds a threefold (emblematic) staff.

25.
The Bahudaka ascetic wears tuft, etc., patched garment and three (horizontal) lines of holy ash on his forehead and is similar in all respects to the Kutichaka ascetic (except) that he subsists on eight mouthfuls of food gathered (as alms from eight houses), as a bee (does honey).

26.
The Hamsa ascetic wears matter hair, puts on the forehead the mark of either the horizontal lines of holy ash or the perpendicular one of sandal, subsists on food gathered as alms without restriction and wears a piece of loin-cloth.

27.
The Paramahamsa ascetic is devoid of tuft and sacred thread, receives alms in the vessel of his hands, wears a single loin-cloth, has a single (patched) garment, one bamboo staff, either wears a single garment or is smeared with holy ashes and has discarded all (possessions and attachments).

28.

The Turiyatita ascetic subsists of fruits receiving them in his mouth like a cow; if he eats cooked rice (he receives them as alms) from three houses. He has his body alone left to him (without any possessions and attachment), is unclad (dressed by the points of the compass) and treats his body as if it were a corpse.

29.
The Avadhuta ascetic has no fixed rules. He eats food like a python as and when he gets it, from persons of all castes except those who are fallen or accursed and is ever intent on meditation on the nature of the Self.

30.
I am not surely of this world consisting of trees, grass and mountains. How can I, the supreme Being, be this external (phenomenon) which is intensely inert ? I am not the body which is non-sentient and perishable in a short time.

31.
I am not the sound which is non-sentient, coming from void and of the form of void and which remains for a short period grasped by the

inert cavity of the ear.

32.
I am not the touch which is non-sentient but which has life granted to it by the favour of consciousness and which can be experienced by skin of momentary existence and in no other way.

33.
I am not the taste which is non-sentient, dependent on matter and of short duration, insignificant and brought into existence by the fickle tongue aided by the fickle mind.

34.
I am not the form (rupa) which is non-sentient, non-existent in the sole Witness (Brahman), perishable and which rests on sight and the object of sight which have but momentary existence.

35.
I am not the smell which is non-sentient, subtle and of indefinable form and brought into existence by the perishable nose which is dead to smell.

36.
I am pure consciousness alone which is devoid of parts, ‘mine-ness’ and thought and which is quiescent and beyond the delusions of the five senses.

37.
I am consciousness alone, devoid of a place of worship, and am illuminator, omnipresent (externally and internally), devoid of parts and stain, the light of distinctionless consciousness, all-pervading and one alone.

38.

It is only by me, the consciousness, that all things such as pots and garments up to the sun are illumined by self-effulgence as by a lamp.

39.
It is only by me, with my inwardly shining effulgence, that the various senses are active just as the mass of sparks shine due to fire which is blazing within.

40.
This pure eye of consciousness, which enjoys endless bliss and which shines even when all others are extinct, is victoriously present in all eyes.

41.
Salutation, salutation to myself alone who am present in all other beings and consist of consciousness free from (the restriction of) an object to be known and am of the form of the individual Self (consciousness).

42.
The various clearly seen powers (such as those of earth, etc.,) are (really) rendered variegated by consciousness which is free of change, one whole and free from the limitation of time and parts (kala).

43.
Of consciousness which is beyond the three durations (of past, present and future), is devoid of the restriction of perceivability of objects and which discards individuality of the soul, there remains the oneness alone (of the Self and Brahman).

44.
Indeed the same (consciousness), being beyond the reach of words, seems to remain as having reached the state of the conclusion of Selfishness, (i.e. the state of non-duality), as if it were eternal non-

existence.

45.
The same consciousness, slightly encompassed by impurities of desires and non-desires, is unable to rise high like a female bird bound by a string.

46.
People (overcome) by the delusion (caused by) the pairs (of opposites), which is born of desire and hatred, become similar to worms which are sunk in the cavities of the earth.

47.
Salutation to the Atman, to you, who are non-different from consciousness. I am now seized (of the truth), I am awakened, I have risen (above delusion).

48.
I am lifted up from doubts; I am what I am; salutation to you, to your and to me, the eternal; to you and to me consisting of consciousness.

49.

Salutation to you, the supreme God and salutation to me, the Shiva. Though seated (the Atman) is not seated, though going he does not go. Though quiescent he is engaged in activities, though performing action he is not tainted.

50.
He is eminently accessible, he is easily known like a close kinsman; he is the bee in the interior of the lotus of the body of all.

51.
I have no desire for the state of enjoyment nor for abandoning

enjoyment. Let come what may, let go what may.

52.
When the mind is quelled in itself and has become free of egotism and when ideation is dissolved in itself I remain, alone, happy.

53.
My enemy (duality) remains (i.e. is absorbed) in the pure Atman of vibration alone, without ideation, egotism, mind and desire.

54.
Breaking the bonds of intense desires from the cage of my body I know not where the female bird of non-ego has flown up and gone.

55.
He who has no egotism, whose intellect is not tainted, and who is equanimous to all beings – his life shines bright.

56.
He who looks at this (phenomenal world) like (an impartial) witness with his mind, being cool within, is freed of love and hatred, has his life blessed.

57.
He who, understanding correctly, abandons both the undesirables and the desirables and places his mind in its quiescence, has his life blessed.

58.
When the connecting link between the object and the person (who grasps it) has vanished peace comes well into being. When peace has established itself, it is called liberation.

59.
Like parched seeds there is no more sprouting of worldly birth; the latent desires become pure in the heart of those who are liberated while living.

60.
(Latent desire of a realized soul) is purifying, highly proper, falls within the scope of pure nature, consists of meditation on the Atman and is eternal; it remains as if in deep sleep.

61.

Understanding without the mind is indeed said to be the individual consciousness. As it is of the nature of the quiescent mind there is not the impurity of comprehension (of distinctions).

62.
Where the mind is rendered quiescent, there is truth and auspiciousness; its is the true state; it is omniscience and it is indeed complete satisfaction.

63.
When speaking, giving, taking, opening and closing the eyes, I am purely consciousness, the bliss (that comes of) discarded thinking process.

64.
Having discarded the impurity of things to be known, rendering the mind thoroughly quiescent and cutting off the fire of the bond of desire, I am pure consciousness alone.

65.
I have set at rest thoughts good and bad, am without worry, rid of ideation of the pleasant and the unpleasant; I am pure consciousness alone.

66.
Discarding the idea of oneself and another, taking no sides in worldly happenings and clinging to the Atman, as an adamantine pillar I am steady.

67.
I remain in my consciousness which is pure and without hopes, freed from desires and non-desires and devoid of both the undesirable and the desirables.

68.
When shall I get the inward joy while remaining in the state of self-luminosity ? When shall I be in a mountain cave with my mind quiescent ?

69.
When shall I attain similarity to a stone by (practising) distinctionless deep meditation (Nirvikalpa-Samadhi) when, while remaining dumb by the peace of partless meditation, birds of the forest will build their leafy nests on my head ?

70.
Having cut the trees of ideation and the creepers of intense desire of the forest of the mind and having reached the broad plains (of spiritual wisdom), I enjoy life happily.

71.
I follow that path (of wisdom), I am alone (unencumbered with attachments), I am successful (in realizing the truth); I am liberated, I am without desire, I am partless and I desire nothing.

72-73. The states of purity, strength, reality, heartiness, truth, true, knowledge, bliss, tranquillity, the rise of constant joy, fullness, true richness, the possession of effulgence and true oneness – the mendicant monk thus thinking on the true nature of his Self and realizing his true nature freedom doubts, indeed became the one without an alternative (i.e. became one with Brahman).

74.
If one sorely afflicted recovers, renunciation in the prescribed order should be embraced. (An ascetic) shall not converse with a low caste woman, one fallen from virtue, and a woman in he courses. The ascetic has no worship of gods, nor witnessing (temple) festivals. The goal of asceticism is not one (and the same) heaven. The sorely afflicted and the Kutichaka ascetics gain the worlds Bhur and the Bhuvas respectively. The Bahudaka ascetic (gains) heaven (Svarga). The Hamsa ascetic, the world of truth (Satya-loka). The Turiyatita and the Avadhuta ascetics attain supreme bliss in themselves by deeply meditating on the true nature of the Self according to the maxim of the wasp.

75.
The practice of Scripture-study, which is distinct from meditation on the nature of the Self, is useless like (carrying(saffron flowers which are but a burden to a camel. The ascetic has not to practise the science of Yoga or the Sankhya; he has no rituals with mantras and tantras nor the study of any other religious treatise (Shastra); if there is, it is like adorning a corpse. (Such an ascetic) is far away from spiritual lore like a cobbler. A mendicant monk shall not mention his name (in the previous stage of life). One reaps the fruit of whatever action one does. (Hence the ascetic) shall give up all, as one would (discard) the foam on castor oil. There is no receiving of the offerings made to a deity. He shall not worship gods externally.

76.
Discarding everything apart from the Self, subsisting on food secured as alms from a number of houses (as a bee gathers honey),

being lean and avoiding increase of fat (in his body) he shall move about. He should spend the time, (eating food) secured as alms from a number of houses using his hand or mouth as a vessel.

77.
The sage established in the Self should take food which is conducive to (the realization of) the Self. Two quarters (of the belly shall be filled) with food and one quarter with water; the fourth quarter shall be left for the movement of air.

78.
He shall always live on alms; he shall never eat food secured as alms from one house alone; he should go particularly to those houses where the people are seen to be easy in mind (i.e. those who dine only after giving alms).

79.
He may expect alms from four or seven houses (where the house-holder) perform religious rites; he may expect (alms) up to the period of milking cows (in the afternoon); when he has come out (of a house without alms) he shall not go in again.

80.
Fasting is preferable to (getting food from) devotees; unsolicited food is better than fasting; begging alms is preferable to unsolicited food; hence he shall subsist on alms.

81.
He shall never enter a house by a side entrance at the time of begging alms; he shall not out of delusion go across a house where no harm is seen in so doing.

82.
He shall not beg alms from a Vedic scholar if it is (given) without

faith and devotion; he may beg alms from the house of a twice-born who has lost caste when offered with faith and devotion.

83.
Alms from a number of houses without planning, that which is planned, the one unbegged, the timely one and the one offered (at the monastery) are declared to be the five kinds of alms.

84.
(The first kind), alms from a number of houses, is declared to be that which is obtained from there, five or seven houses without pre-meditation as in the case of a honeybee (from flowers).

85.
(The second kind), alms previously arranged, is that which is accepted after repeated requests made by devotees in that morning and the previous day; none the less he may subsist on that.

86.
(The third kind), alms unbegged is that which is received when invited to dine by some one or other as he is ready to go abegging; this should be eaten by ascetics (desiring salvation).

87.
(The fourth kind) timely alms is known as that (meal) which is offered by a Brahmana when he has approached (a house) for alms; this (food) should be eaten by ascetics.

88.
Sages desiring liberation say that the (fifth kind of) alms, the food offered (to the ascetic at the monastery) is the ready meal which is brought by a Brahmana to the monastery.

89.
The ascetic shall subsist on alms by begging from door to door even though it may be from the houses of outcastes. He shall not dine in one house even if (the host) is equal to the preceptor of the gods (in learning). He shall subsist on alms, solicited or unsolicited.

90.
Air is not spoiled by touching (any object); fire by the activity of burning; waters, by urine and faeces (getting into them); and a mendicant monk by short-comings in food.

91.
When (in houses) smoke has subsided, the pestle (for pounding rice) is at rest, the fire (in the oven) has gone out and the people have dined, (the ascetic) shall go for alms in the late afternoon.

92.
He shall receive alms except from the accursed, the fallen, heretics and the class of people exclusively engaged in temple worship; from all the castes, in difficult times.

93-94. (He shall consider) clarified butter as dog's urine, honey as spirituous liquor, oil as hog's urine, condiment as garlic, cakes made of black gram as beef, and milk as urine. Therefore the ascetic shall avoid, by putting forth all effort, clarified butter, etc.
95.
The Yogin shall never eat food mixed with clarified butter, condiments, etc.; using his hand as a vessel he shall not go about for alms more than once (a day).

96.
When the ascetic seeks food with his mouth (alone) like a cow, he becomes equanimous to all; (hence) he becomes fit for immortality.

97.
(The ascetic) shall discard clarified butter like blood, taking food in one house like flesh, using cosmetics like smearing himself with unclean things, salt and molasses like an outcaste, garment like dirty dishes, oil bath like courting women, pleasant company of friends like urine, desire like beef, familiar places like the hut of an outcaste, women like snakes, gold like deadly poison, an assembly hall like a cemetery, the capital (city) like hell and food in one house like the balls of rice at a funeral. There is no worship of gods (by him). Discarding the way of the world he shall become one 'liberated while living'.

98.
Stay (continuously in one place), acquisition of (begging) bowl, collecting (of staff, etc.,), gathering disciples, sleep by day time (divasvapnah) and useless talk – these are the six sins of ascetics.

99-103. Remaining (continuously in one place) except during the rains is said to be a stay (asana). Acquisition of even a single vessel like the afore-said vessel of gourd, etc., for daily use by an ascetic is said to be 'acquiring vessels' (patralopa). Collecting (samchaya) is declared to be the acceptance of a second staff, etc., for future use by one who has one already. The acceptance of disciples for personal service, profit, dignity or fame and not out of compassion (to help them) is said to be gathering disciples (sishyasamgraha). (Vedantic) learning is (called) day as it is illuminating; ignorance (avidya) is said to be night. Negligence in learning is said to be 'sleep during day' divasvapnah). Excepting talk pertaining to the Self and at the time of receiving alms, (bestowal of) blessings and inquiries (concerning the Self), any other talk is said to be useless talk (vrithajalpah).
104. Food from one house, pride, envy, adorning with cosmetics and flowers, chewing betel roll, oil bath, sport, desire for enjoyment, medicine to prolong life and retard old age (rashayana);
105. Boasting, abusive language, pronouncement of benediction, astrological prediction, buying and selling, ritual, debate on ritual, transgression of the Guru and scripture;
106-107. Conciliating, fighting, vehicle, cot, white garment, release of semen, sleep by day time, vessel for alms (alms-bowl), gold, gum-myrrh, weapon, seed (for cultivation or mystical letter forming the essential part of the mantra of a deity), injuring, severity, copulation, what is discarded by the yoga of renunciation, vows such as the duties of house-holder;
108. Family, etc., branch of the Veda (of his early days), all families of the father and mother, and wealth – all these are prohibited to the ascetic. If he resorts to them he falls (from the state of renunciation).
109. A wise man, though very old, shall not trust in women though very old. Even in very old patched garments old cloth will stick (when stitched).

110. Immovable property, mobile things (servants), seed (for cultivation), gold, gum-myrrh and weapon these six an ascetic shall not take up as (though they were) urine and faeces.
111. An ascetic shall not take with him even a little provision for a journey except when in danger; in hard times he may receive ripe corn when cooked food is not available.
112. A mendicant monk who is not sick and a young monk shall not stay in any house (of a house-holder); he shall neither accept nor give anything to another at any time.
113. With a sense of humility the ascetic shall strive for the welfare of beings; begging cooked or uncooked food (for another), he falls (from asceticism).
114-115. An ascetic keen on feeding others, who accepts clothes, etc., and woollen garments or others as well as good clothes undoubtedly falls (from virtue). Resorting to the ship of non-duality he will gain liberation while living.
116. For restraint in speech, he shall observe silence; for control over the body, he shall fast; for control over the mind, breath control (pranayama) is prescribed.
117. A being is bound by (worldly) action; he gets liberated by spiritual knowledge. Hence far-seeing ascetics do not perform (worldly) action.
118. Scattered are (torn) garments on roads; alms can be had everywhere; the earth is a wide bed; how (then) are ascetics put to grief ?
119. The ascetic who offers the whole world as oblation in the fire of spiritual wisdom, having (symbolically) transferred the ritual fires to his Self – that great ascetic is the (true) Agnihotrin (the consecrator and maintainer of sacred fire).
120. Advancement in the spiritual path is twofold – that of the she-cat and the she-monkey. Those who practise spiritual wisdom (Jnana) are (like) she-cats; the secondary way of (Apara-Brahman) is (like that of) a she-monkey.
121. The ascetic shall not speak to any one unless he is spoken to; nor to one who asks improperly. An intelligent man though knowing, should behave in the world as if he were dull-witted.
122. When confronted with a mass of sins (i.e. when the flesh becomes weak, over-ruling the dictates of wisdom) he shall practise the (meaningful) repetition of the Taraka (Om) twelve thousand times (a day); for it cuts (sins).
123. The supreme Brahman shines to him in twelve months who gently repeats the Pranava twelve thousand times every day. Thus (ends) the Upanishad.
Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sannyasopanishad, included in the Sama-Veda.

75. Savitri Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1-2. Who is Savitar, who is Savitri ? Who is Savitar, who is Savitri ? Agni is Savitar, earth is Savitri. Where there is Agni there is earth and where is earth there is Agni. The two are causes forming one pair. Varuna alone is Savitar, water – Savitri. When there is Varuna etc., --they are the sources, forming a pair.
3-6. (Again) Air alone is Savitar, ether is Savitri. Where there is air there is ether (and vice versa) – they are twin sources, forming a pair. Sacrifice alone is Savitar and metres are Savitri – where there is sacrifice there are metres (and vice versa). Thunder is Savitar and lightning is Savitri; where there is lightning (and vice versa). These two are twin sources.
7-8. The moon is Savitar and stars are Savitri. Where there is the moon, there are the stars (and vice versa) – these two are twin sources.
9.
Man is Savitar, woman is Savitri. Where there is a man there is a woman and vice versa. They form one pair of sources.

10.
Mind is Savitar and world is Savitri – where there is mind, there is woman (and vice versa) – these two are twin sources.

11.
Of Savitri the first foot is Earth. ‘Of that Savitar, the admirable; fire indeed is adorable, water and moon are adorable. The second foot is Bhuvar, the mind region; ‘we meditate on the radiance of that deity’

– the fire is the radiance; sun, moon are radiance.
12.
The third foot is the firmament – which may inspire our thoughts – this woman and man bring forth.

13.
He who knows this Savitri conquers death.

14-15. Of Bala and Atibala Virat Purusha is the seer, Gayatri the metre and deity. A, U, M are seed letters etc. Their application is to the removal of hunger etc., ‘klam’ etc., are the group of six limbs.
Meditation: I ceaselessly practise these two, fronted by the moon pouring life into all, adept in removing sin, the rays of Vedic wisdom, whose are forms are Aum, whose bodies are solar in form !
Om, hsim bala, great goddess; hrim, mighty one; klim, yielder of four-fold human goals, granter of the boon of Savitar; hrim, adorable light of the deity !

O Atibala, embodiment of all mercy, destroyer of hunger and fatigue, we meditate on you who may inspire our thoughts. O essence of inspiration, adorned with the crown of Pranava, Hum, Phat, Svaha.
One who knows thus accomplishes his talks and shares his realm with Savitri.
This is the Upanishad.
Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Savitri Upanishad, included in the Sama-Veda.

76. Vajrasuchika Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I Shall set for Vajrasuchi (the diamond needle) which pierces ignorance, rebukes the ignorant and ornaments those who have wisdom as eye.
The Smritis affirm, following the Vedas that the Brahmana is the most important of the four castes. It must be asked, ‘Who is a Brahmana’ – the self, body, class, knowledge, action or virtue ?
The soul is not a Brahmana because the soul is the same in all bodies past and future. The same person takes many bodies according to karma, nor is the body Brahmana – the body is the same from the Chandala (to the highest caste) being made of the five elements and is seen to have old age, death etc., alike. There is no fixity (of colour) such as Brahmana is white, Kshatriya is red, Vaishya is yellow and Sudra is black; also when the father’s body is cremated, the son etc., may be guilty of killing a Brahmana.
Nor is the class a Brahmana. Then there would be many classes within the classes. Many are the great sages: Rishyasringa born of a deer, Kausika of reed, Jambuka of a jackal, Valmiki of an ant-hill, Vyasa of a fisher-girl, Gautama of a hare’s back, Vasistha of Urvasi, Agastya of a pot according to tradition. These are not Brahmanas by birth but by their knowledge.

Nor is knowledge Brahmana: Kshatriyas and others also have knowledge. Nor is karma: all creatures are seen to have similar karma of Prarabdha etc., and all creatures act being impelled by karma. Nor is a man of virtue: There are many givers of gold – Kshatriyas etc.
One who has directly realized, like the berry in the palm, the Atman without a second, devoid of class, quality and action and of defects like the six waves (like hunger), the states (like birth and death), of the nature of truth, knowledge and bliss, free from adjuncts, the basis of all thoughts, immanent in all creatures, present inside and outside like space. Bliss impartite, beyond (ordinary) knowledge, to be realized by
experience alone – and having become successful, free from lust etc.,
rich in mental control, without greed etc., mind untouched by
hypocrisy etc.
This is the intention of Veda etc. Otherwise the nature of Brahmana
cannot be achieved.
One should contemplate one's self as the spirit without a second, truth,
knowledge and bliss.

This is the Upanishad.

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Vajrasuchika Upanishad, included in the Sama-Veda.

77. Vasudeva Upanishad

Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Om. The God like sage Narada saluted Lord Vasudeva and requested him, "Oh God, please teach me the rules of Urdhva Pundra (the religious mark of Vaishnavas which is vertical and points upward)". 1
God Vasudeva addressing him told as follows:

The Brahmachari (unmarried student of Vedas) and Grahastha (householder) after reciting the following prayer: “Oh God who holds the wheel, mace and conch, Oh Achyutha who is staying in Dwaraka, Oh Govinda, Oh Lotus eyed one,
please protect me, who has surrendered to you.” should apply Urdhva Pundra in his forehead and other 12 places with his pure finger (finger next to the little finger) reciting either the Vishnu Gayathri or the 12 names of the Lord viz., Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sreedhara, Hrishikesa, Padmanabha and Damodhara. 2
The Sanyasi should wear the Urdhva Pundra with his fourth finger on the head, forehead and chest chanting the Pranava (Om). 3
Brahma, Vishnu and Shiva are three in number: Sthoola (macro), Sookshma (micro) and Karana (cause); are three worlds above: Bhoo, Bhuva and Suva; are three Vedas: Rig, Yajur and Sama; are three states: waking up, dream and sleep. The Urdhva Pundras are three viz., Aa, Uu and Ma. These Urdhva Pundras are full of Pranava and full of the letter Om. That one pranava has only become any. The Lord of the ‘Om’ takes you above. So you have to wear Urdhva Pundra. 4 That sage who wears four things upward viz., stick, bravery, yoga and Urdhva Pundra would reach the high status of salvation. This stable knowledge would reach me naturally through devotion. 5
Om ! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Vasudevopanishad, included in the Sama-Veda.

78. Yoga Chudamani Upanishad

Om! Let my limbs and speech, Prana, eyes, ears, vitality
And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I would tell Yoga Chudamani Upanishad with a view to do good to yogis. This is being appreciated by those elders who know Yoga well. This is secret and is capable of giving the post of salvation. 1 [Slokas 2-29 are not available.]

The Jeevatma (the soul of the physical individual) is under the control of prana which goes up and down as well as apana. Apana pulls Prana. Prana pulls Apana. He who knows and realizes this mutual pull which is pulling to the top and bottom, understands yoga. 30
It goes outside with the sound “ha” and goes again inside with the sound “sa”. The beings keeping on chanting this mantra as “Hamsa”, “Hamsa”. 31
The beings always keep on chanting this mantra day and night twenty one thousand and one hundred times. 32
This mantra which is called “Ajapa Gayatri” would give salvation to all yogis. Just a thought of this mantra, would help one get rid of all sins. 33
There are no practices as holy as this, no chanting which is equivalent to this, and no wisdom equivalent to this and in future also this is not likely to be there. 34
This Ajapa Gayatri which rises from the Kundalani supports the soul. This is the greatest among the sciences of the soul. He who knows this will know the Vedas. 35
The Kundalani power which is above the mooladhara, in its eight studded form would always be covering the mouth of Sushumna which is the gate of Brahman. 36
The Kudalani Parameshwari (goddess of the universe) who should go through the disease less gate of Brahma, closes this gate with her mouth and sleeps. 37

Because of the heat generated by the practice of yoga, because of the speed of wind, and because of her mental power, she stands up and using her needle shaped body, she would go up through the Sushumna Nadi. 38
Similar to opening the doors of the house by using the key, the yogi should open the gate to salvation using Kundalini. 39
[Slokas 40-71 are not available.]
Para Brahman is Om, is that which exists, which is clean, which is full of wisdom, which does not have any draw backs, which is without stains, which cannot be described, which does not have beginning or end, which is one and only one, which is thuriya, which exists in things of past, present and future and which will never get divided at any time. From that Para Brahman emerges Para Shakthi (the female aspect). That is the soul which is self resplendent. From that soul arose the ether. From ether arose wind. From wind arose fire. From fire arose water and from water arose the earth. These five elements are ruled by the five Godheads viz. Sadasiva, Easwara, Rudra, Vishnu and Brahma. Among them Brahma, Vishnu and Rudra would do the job of creation, upkeep and destruction. Brahma is Rajasic, Vishnu Sathvic and Rudra Thamasic. They are thus with three different properties.
Among devas Brahma arose first. Among those who arose first, Brahma became the creator, Vishnu the one who upkeeps and Lord Rudra, the destroyer. Among them from Brahma arose worlds, devas, men and those in between them. From him arose those things which do not move. In case of men, the body is the unified form of Pancha Boothas (five elements). The organs of wisdom, (jnanendriyas), the organs of action (karmendriyas), those activities related to wisdom, the five body airs (prana, apana etc) are taught by the macro portion of mind, intellect, decision making power and the feeling of self and are called macro body (Sthoola sareeram). The organs of wisdom, the organs of action, things related to wisdom, the five body airs and the micro aspect of mind and intellect are called Linga sareera. The body has three types of properties. Thus all people have three bodies. There are four states of the body viz wakeful state, dream, sleep and Thuriya (exalted spiritual state). Those purushas who reside in our body and control these states are Viswa, Thaijasa, Pragna and Atma. Viswa will always have macro experiences. Different from that is Thaijasa who has micro experiences. Pragna has pleasant experiences. Athma is a witness to all these. 72
The Atma which is of the form of “Om”, will be in all beings and at the time of passion, downward looking. At all other times it would be pretty and downward face. 73

In the three letters Aa, Uu and Ma, three Vedas, three worlds, three characteristics, three letters and three sounds shine. Thus Pranava shines. When you are awake, the letter Aa exists in the eyes of all beings, when you are dreaming the letter Uu exists in the neck of all beings and the letter Ma exists in the heart of all beings when they are asleep. 74
The letter Aa exists in the egg state as Viswa and Pinda state as Virat Purusha. The Letter Uu exists as Thaijasa and Hiranya Garbha in the micro state. The letter Ma exists as the causal state and as Pragna. The letter Aa has Rajasa qualities is red and its form is that of Lord Brahma. The letter Uu has Sathvika qualities and its form is that of white Vishnu. The letter Ma has Thamasic qualities and its form is that of black Rudra. Brahma took birth from Pranava. Vishnu also came out of it. Rudra also came out of it. Pranava is the Para Brahma (ultimate god). Brahma merges with the letter Aa. Vishnu merges with letter Uu and Rudra merges with the letter Ma. In people with wisdom, Pranava would be upward looking and among ignorant people Pranava would be looking downward. 75-78
Pranava exists like this. The one who knows this knows the Vedas. In the anahatha sound form, it grows upwards in case of wise people. 79
The sound Pranava is continuous like the flow of oil, and like the long sound of the bell. Its peak is Brahman. 80
That peak would be lit so brilliantly, that it cannot be described by words. The great savants find it out using their sharp intellect. The one who knows that, is considered as one who knows Vedas. 81
The “Hamsa (swan) mantra”, shines in the middle of the two eyes. The letter Sa is known as Kechari which means “that which travels in the sky”. It has been decided that it is the word “Twam (you)” in the famous Vedic saying, “Tat Tvam Asi (You are That)”. 82
It has been decided that the letter “Ha” which is the Lord of all universe is the word “Tat (that)” in the above Vedic saying. We have to meditate that the letter “Sa” as the soul traveling between birth and death and the letter “Ha” as the stable God. 83
The living being is tied up by his organs but Paramatma is not so tied. The living being is egoistic and the soul is not tied by egoism and is independent. 84
The ethereal light which is “om” is that Athma in whose aspects stand the three worlds Bhu, Bhuva and Suva and also the place where three gods moon, Sun and fire reside. 85
The ethereal light which is “Om”, is that Atma in whose aspects stand “work” which is the power of Brahma,“desire” which is the power of Rudra and “wisdom” which is the power of Vishnu. 86
Because Om is the ethereal light, it has to be pronounced by words, practiced by the body and meditated upon by the mind. 87
The one who goes on chanting Pranava whether he is clean or unclean will not be attached to the sins he does, similar to the lotus leaf which never gets wet. 88
[Slokas 89-102 are not available.]
Twelve repetitions of “Om” which is called is a pooraka followed by sixteen repetitions of “Om” which is called is the Kumbhaka and then ten repetitions of “Om” which is called Rechaka, is called Pranayama. 103
The basic rule for chanting Pranayama is at least 12 times and is termed as poor, twice that amount (24) is medium and thrice that (36) is Uthama (best). 104
In the lowest, there would be sweating, in the medium there would be trembling and in Uthama there is attainment of the objective. After that control the breath. 105
The Yogi should first salute his teacher and Lord Shiva and sit in the lotus posture, concentrate his sight on the edge of the nose and practice pranayama alone. 106
[Slokas 107-108 are not available.]
By posture one avoids diseases, by pranayama one avoids sins and by Pratyahara (see 120 below for explanation) he controls his mental activity. 109

By beliefs, the mind becomes strong and Samadhi gives the being wonderful knowledge and he attains salvation after destroying sinful and holy actions. 110
[Slokas 111-112 are not available.]
After seeing the Param Jyothi which is spread everywhere, in Samadhi duties and action neither come nor goes. 113
[Slokas 114-115 are not available.]
If we stand together with Pranayama, all diseases would be destroyed. All diseases appear only to those who are not able to do Pranayama. 116
[Slokas 117-119 are not available.]
Pratyahara is the state where sensory organs like the eye do not concern themselves with things outside but turn themselves inwards. 120
Similar to the Sun taking his rays inwards at the third period of dusk, the yogi who is in the third stage would control his mind. 121
Om ! Let my limbs and speech, Prana, eyes, ears, vitality And all the senses grow in strength.
All existence is the Brahman of the Upanishads.
May I never deny Brahman, nor Brahman deny me.
Let there be no denial at all:
Let there be no denial at least from me.
May the virtues that are proclaimed in the Upanishads be in me,
Who am devoted to the Atman; may they reside in me.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Yoga-Chudamani Upanishad, included in the Sama-Veda.
ATHARVA-VEDA

79. Annapurna Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
I-1-2. The king of Yogins, Nidagha, prostrated flat (like a rod) before

Ribhu, that pre-eminent knower of Brahman. Then, rising, that ascetic respectfully said,
‘Teach me the truth about the Self; by what kind of adoration have you, Oh Brahmana, attained this state ?
I-3-4. Teach me that grand science which yields sovereignty over the empire of emancipation.
‘You have done well, Nidagha ! Listen to the eternal science by the knowledge of which alone will you be liberated life. Lodged in Om that envelopes the Root of phenomena (Brahman), supporting the syllable ‘aim’,

I-5-7. ‘Eternal bliss, independent (‘hrim’), renowned, with streaming stresses (‘sauh’), the ruler of the world (‘srim’), Mahalakshmi, (at once) desire (‘klim’), fulfilment, and humanity, is the divine Annapurna. ‘I begged of Her, using the celebrated and quintessential incantation of 27 syllables, cultivated by hosts of female ascetics,
I-8. ‘Namely, aim, hrim, sauh, srim, klim, aum namo bhagavatyannapurne mamabhilashitam annam dehi Svaha. [Salutation, O divine Annapurna, vouchsafe the food I desire]: ‘Thus have I been instructed by my father. From then on have I established myself in (this) discipline, persisting in the activities of my station (in life) and have given myself up to the daily practice of this incantation.
I-9. ‘When many days passed thus, there appeared in front of me Annapurna, wide-eyed, her lotus-face beaming with a smile.
I-10. ‘Seeing her, I prostrated flat on the ground, and (then) stood up with folded hands. “Well, child, you have done well; ask of me a boon, delay not.”
I-11. Oh (Nidagha), best of sages ! Thus hidden by the wide-eyed (deity) I spoke: ‘O Daughter of the mountain, may the truth of the Self dawn on my mind’.
I-12. Saying ‘be it so’ she vanished, then and there. Then, through the perception of the world’s variety the idea (mati) arose in me.
I-13. Delusion appears five-fold; it will be presently set forth. Due to the first delusion, Jiva and God appear to have different forms.
I-14. Due to the second, the attribute of agency dwelling in the Self appears to be real. The third (consists in) deeming the Jiva associated with the three bodies as having attachment.
I-15. The fourth takes the world-cause (God) to be mutable. The fifth delusion ascribes reality to the world as distinguished from its cause. Then, also, in the mind flashes the cessation of the five-fold delusion.
I-16. From that moment, spontaneously, my mind was assimilated to Brahman. O Nidagha, thus may you, too, secure knowledge of reality.
I-17. With humility and respect (Nidagha spoke to Ribhu: impart to me, having faith (in you), the peerless science of Brahman.
I-18. Gratified, Ribhu said: ‘so be it’. I shall impart to you the knowledge of reality, O sinless one. Be a mighty agent, ardent enjoyer, and a great renouncer. Having this investigated your own real nature, be happy.
I-19. ‘I am Brahman, ever manifest, pure, first, endless; there is no room for the slightest dallying with aught else’ – thus think, having become blemishless; achieve Nirvana (permanent peace) having purified and quietened all movements of the mind.
I-20. Know that none of the things seen here is there; it is all like ‘the city in the sky’ and ‘water in the desert’.
I-21. On the other hand, what is nowhere seen, at all, is not given (as an object); beyond the range of the sixth sense, mind, O sage --assimilate yourself to That.
I-22. Grasp: I am That which is the indestructible, infinite, Spirit, the Self of everything, integral, replete, abundant and partless.
I-23. Due to the absolute contemplation of absence (or nihil), when the mind dwindles, there results the state of the being-in-general (satta-samanya), of that whose essence is unqualified consciousness.
I-24. Surely, devoid of all objective tinge, when consciousness (chit) subsides, there supervenes the exceedingly transparent being-in-general that resembles non-being.
I-25. For the liberated Self, both embodied and disembodied, surely there occurs this ultimate perception known as the state-beyond-the fourth.
I-26. O sinless one, this occurs in the case of the knower both when he has risen from Concentration (Samadhi) and when he is established in it; being born of awareness, this does not happen for the ignorant alone.

I-27. All waverings between states of reasoning, etc., having vanished long since, his face steeped in the lovely light of Brahmic bliss, (the sage) attains the blessed state through right knowledge alone.
I-28. The inner cool (calm repose) of him who perceives this multitude of gunas as non-Self is said to be Concentration.
I-29. The steady mind is empty of latent impulses; the same is (the state of) contemplation. The same also is Aloneness. Besides, it is nothing but perpetual quiescence.
I-30. The mind with attenuated latent impulses is said to be bound for the highest state. Next, the mind, without such impulses, attains the status of the non-doer.
I-31. On the other hand, the mind's imagination of being the doer is replete with latent impulses; it causes all sufferings; therefore attenuated latent impulses.
I-32. When the imagination of unity with all objects is mentally discarded, due to its constant introverted state, all things are resolved into empty space.
I-33. As crowds in a market, though active, are as good as non-existent (to the observer) when he is not related (to them), so too, to the knower is a village like unto a forest.
I-34. Being inwardly withdrawn, the knower, either asleep, awake, walking or reading, beholds a city, country-side, or village as if it were no other than a forest (i.e. with total disinterestedness).
I-35. Once the inner cool is won, the world is cool. To those scorched by the inner thirst, the world is afire.
I-36. For all (unliberated) beings what is within is projected externally.
I-37. But the lover of the inner Self, though operating through the organs of action, is unaffected by joy and sorrow; he is said to be concentrated.
I-38. He who, as a matter of course and not through fear, beholds all beings as one's own Self and others' possessions as clods of earth, alone sees aright.
I-39. Let death come now or at the end of cycles; he remains unblemished as gold (fallen) in mire.
I-40. Consider in your mind: who am I ? How is all this (brought about) ? How do death and birth (happen) ? Thus (considering) will you earn the great benefit (of investigation).
I-41. Your mind will shed its (discursive) form and quietly win repose, once, through investigation, you comprehend your real nature.
I-42. O Brahmin, your mind, cured of its feverishness, no more sinks in empirical activities, as an elephant does not, in the hollow made by a cow's hoof.
I-43. But a petty mind, O Brahmin, does sink in any petty affair, just as a battered mosquito does, in the water collected in the hollow made by a cow's hoof.
I-44. O best of ascetics, to the extent all objects are readily renounced, the supreme Self, the transcendent light, alone remains.
I-45. So long as all objects are not renounced, the Self is not won. What remains after the renunciation of the entire objective manifold is said to be the Self.
I-46. Therefore, in order to realize the Self, renounce everything. Having cast off all (objects), assimilate yourself to that which remains.
I-47. Whatever object is beheld in the world around is but the vibration of Consciousness, it is nothing permanent.
I-48. O Brahmin, by the term Samadhi (Concentration) the wise denote transcendent understanding that is concentrated, eternally appeased, and is cognisant of things as they are.
I-49. The term Concentration denotes the stable, mountain-like, status (of the self) that is unagitated, unegoistic, and unrelated to dualities.
I-50. O Brahmin, it denotes the perfected flow of the mind that is sure, choiceless and goalless.
I-51. The best of the knowers of the Vedas, the great ones, win that fourth and stable perception that is fashioned solely through a part of the light of the Spirit.

I-52. (It is) lodged in the heart of all things and not altogether unlike dreamless slumber, when the mind and the ego subside.
I-53. After liquidating the mind with the mind, that state – that supremely divine bliss-body – is automatically won.
I-54. Thence follows the obliteration of all cravings for objects; then dawns the auspicious and superbly splendid light, and then, in the case of the very best, due to the sway of even-mindness (takes place) the ineffable transformation into the Self's substance.
I-55. Directly experienced indeed as the God of gods and Self of all entities, moving and stationary is this total and infinite reality of the Self, dwelling in the fast-evolving mind that is quietened externally.
I-56. The unattached, steady, and controlled mind is not in evidence in the worldings; the attached mind, though subjected to long-drawn austerities is, as it were, altogether bound.
I-57. The man free from inner clingings, whose mind dwells on the blissful (Brahman) may or may not act externally; never can he be either agent or experiencer. II-1. Nidagha: What is attachment like ? What kind of it leads to human bondage ? And what kind of it is said to liberate ? How is this (attachment) cured ?
II-2. (Ribhu): Imagination, ignoring wholly the distinction between the body and the embodied (Self) – the exclusive faith in the body – is the attachment that is said to bind.
II-3. All this is Self: what shall I seek here and what avoid ? Know this to be the position of non-attachment that the Jivanmukta fosters.
II-4. I am not; none, other than me, is; neither this nor the non-other exists. This (attitude) is said to be non-attachment, always maintaining, 'I am Brahman'.
II-5. He does not approve of inactivity; neither does he cling to activities. He, the renouncer, is the superbly equable (in outlook); he is said to be the non-attached.
II-6. One who mentally, and not in the concrete act alone, renounces fruits, etc., of all his activities – that adept is said to be non-attached.
II-7. Imaginations and the manifold activities issuing (therefrom) are cured, here, by non-indulgence in imagination; thus promote well-being.
II-8-9. The mind that clings not to acts, thoughts, and things, to wanderings and reckonings of time, but reposes in Consciousness alone, finding no delight anywhere, even when turned toward some objects, revels in the Self.
II-10. Let him perform or not all this empirical activity; doing or non-doing, his true occupation is Self-delight.
II-11. Or, giving up even that objective element, as stabilised Consciousness, the tranquillised Jiva abides in the Self like a radiant gem.
II-12. The quiescent state of the attenuated mind, free from all objective reference, is said to be the deep sleep in wakefulness.
II-13. This state of slumber, O Nidagha, fully developed through practice, is styled the Fourth by the best knowers of Truth.
II-14. Having attained the indestructible status in this fourth stage, one reaches a non-blissful poise (as it were), its nature being invariably delightful.
II-15. Thence lifted above all relativities, like non-bliss and great bliss, the time-less Yogin, reaching the state beyond the fourth, is said to be liberated.
II-16. With all bonds of birth loosened, and all Tamasic conceits dissolved, the great sage (abides) as the blissful being of the supreme Self like a salt-crystal in water.
II-17. That which is the trans-empirical and experiential reality, present in the (contrasted) perceptions of the material and the conscious, is the essence; Brahman is said to be that.
II-18(a). Bondage is encompassed by the object; on release from this, liberation is said to supervene.

II-18(b)-19. Resting in that unvexed experience, discriminated in the link between the substance and perception, abide you; thus one attains the (peace) of deep sleep. That develops into the Fourth; station your gaze on That.
II-20. The Self is neither gross nor subtle; neither manifest nor hidden; neither spiritual nor material; neither non-being nor being.
II-21. That non-dual indestructible one which has become the object, the ground of mind and all sense-organs, is neither 'I' nor another; neither one nor many.
II-22. That real joy (experienced) in the relation between the object and perception is the transcendental state; therefore it is, as it were, nothing (in itself).
II-23. Liberation is not on the top of the sky; not in the nether world; not on the earth. The dwindling of mind in which all desires dry up is held to be liberation.
II-24. With the thought, within, 'let me have liberation' the mind springs up; this worldly bondage is firm in the mind agitated with thought.
II-25. The mere non-cleansing of the mind reduces it to a state of prodigious transmigration; its cleansing alone, on the other hand, is said to be liberation.
II-26. What is bondage and what is liberation in respect of the Self that transcends all things or that pervades all forms ? Think freely.
II-27. Loving the Spirit, lifted above all hopes, full, holy in mind, having won the incomparable state of repose, he seeks nothing here.
II-28. He is called the Jivanmukta (Liberated in life) who lives, unattached, in the pure Being that sustains all, the indubitable Spirit that is the Self.
II-29. He craves not for what is yet to be; he does not bank on the present; he remembers not the past; yet he does all work.
II-30. Ever unattached to those who cling to him; devoted to the devotees; he is harsh, as it were, to the harsh.
II-31. A child amidst children; adult amidst adults; bold amidst the bold; a youth amidst the youthful; lamenting amidst those who lament; II-32. Steadfast, blissful, polished, of holy speech, wise, simple and sweet; never given to self-pity;
II-33. Through discipline, when the throb of vital breaths ceases, the mind is wholly dissolved; the impersonal bliss (Nirvana) remains;
II-34. Whence all discursive speech turns back. With the obliteration of all of one's mental constructions that (Brahmic) status abides.
II-35. Here is the supreme Self whose essence is the light of Consciousness without beginning or end; the wise hold this luminous certitude to be the right knowledge.
II-36. The plenitude due to the knowledge 'all the world is Self alone' is the right measure of Self-realization everywhere in the world.
II-37. All is Self alone; what are the (empirical) states being and non-being ? Where have they fled ? Where are those notions of bondage and liberation ? What stands out is Brahman alone.
II-38. All is the one supreme Sky. What is liberation ? What is bondage ? This is the great Brahman, established mightily, with extended form; duality has vanished far from It; be you, yourself, the Self alone.
II-39. When the form of a stock, stone and cloth is seen aright, there is not even a shadow of difference; bent on imagination (of differences) where are you ?
II-40. This imperishable and tranquil essence, (present) at the beginning and end of things and yourself, always be That.
II-41. With mental distinctions of duality and non-duality and delusions of old age and death, the Self alone shines in its phases (atmabhih) just as the sea, in its (phases of) waves.
II-42. What enjoyment of the desired (fruits) can disturb him, who dwells steadfast, ever wedded, in thought, to the pure Self that fells the tree of dangers, to the status of bliss supreme ?

II-43. Mental enjoyments are the foes of one who has thought extensively; they move him not in the least just as gentle breezes move not a hill at all.
II-44. 'Plurality exists in diverse imaginings, not really, within; just as there is nothing but water in a lake' – a man filled with this one certitude is said to be liberated; he who has perceived the Real.
III-1. (Nidagha): What is the nature of liberation without the body ? Who is the great sage in possession of it ? Resorting to which Yoga has he achieved that supreme status ?
III-2. Ribhu: In the region of Sumeru the celebrated sage Mandavya resorting to Truth (imparted by) Kaundinya became liberated in life.
III-3. Having attained the status of Jivanmukti, that foremost knower of Brahman, that great sage, made up his mind, once upon a time, to withdraw all his sense-organs (from their respective objects).
III-4. He sat in the lotus-posture, with eyes half-closed, slowly avoiding contacts (with objects), external and internal.
III-5. Then he, with his sinless mind, (reflected on) the (degree of) steadiness of his mind: 'clearly, though withdrawn, this mind of mine is extremely restless'.
III-6. It wanders from a cloth to a pot and thence to a big cart. The mind wanders among objects as a monkey does from tree to tree.
III-7. The five openings, eyes and so forth, known as the sense organs of cognition, I am watching carefully with my mind.
III-8. O you sense-organs ! Slowly give up your mood of agitation. Here I am, the divine spiritual Self, the witness of all.
III-9. With that all-knowing Self, I have comprehended (the nature of)
eyes, etc. I am
completely secure and at peace. Luckily I am fearless.

III-10. Incessantly I rest in my Self, the Fourth; my vital breaths, its extensions, have all, in due order, subsided within.
III-11. (I am) as a fire with its multitudinous flames, when the fuel has been consumed; it blazed forth but now is extinguished – the blazing fire has, indeed, been extinguished.
III-12. Having been purified utterly, I remain equable, enjoying all alike, as it were. I am awake though in deep sleep; though in deep sleep, I am awake.
III-13-14. Resorting to the Fourth, I remain within the body with a stable status, having abandoned, together with the long thread of sound reaching upto OM, objects in all the three worlds fashioned by imagination.
III-15. As a bird, for flying in the sky, leaves the net (in which it was enmeshed), the great sage sheds (his) identification with the sense-organs; then (he sheds) his awareness of limbs which has become illusory.
III-16. He has won the knowledge of a new-born infant; as if the air should give up its power to vibrate, he has terminated the proneness of consciousness to attach itself to objects.
III-17. Then, attaining the unqualified state of Consciousness – the state of pure Being – resorting, (as it were), to the state of dreamless slumber, he has stayed immovable like a mountain.
III-18. Winning the stability of dreamless sleep he has attained the Fourth; though gone beyond bliss, (he is) still blissful; he has become both being and non-being.
III-19. Then he becomes that which is beyond even the range of words which is the nihil of the nihilist and Brahman of the knowers of Brahman;
III-20. Which is the pure blemishless cognition of the knowers of cognition, the Purusha of the Sankhyas and Ishvara of the Yogins;

III-21. The Shiva of the Shivagamas; the Time of those who affirm Time alone (as the basic principle); the final doctrine of all Shastras, and what conforms to every heart;
III-22. Which is the All, the all-pervading Reality, the Truth. He has become That, the unuttered, the moveless, the illuminator even of lights;
III-23. The Principle whose sole proof is one's experience of It – he has remained as That.
III-24. That which is unborn, deathless, beginningless and the First immaculate state, whole and impartite – he has remained as That; a state subtler than that of the sky. In a moment, he has become the hallowed God.
IV-1. Has the Jivanmukta characteristics like the power to fly in space, etc., ? If so, great sage, it is not present in the perfected man (described above).
IV-2. O Brahmin, a non-knower of the Self, still in bondage, achieves (the powers) to fly in space, etc., by virtue of (specific) substances, incantations, practices and potencies of time.
IV-3. This is not the concern of the Self-knower. One having contentment in one's Self never hankers after (the phenomena of) nescience.
IV-4. Whatever objects are present in the world are (held to be) of the stuff of nescience. How can the great Yogin, who has dispelled nescience, plunge into them ?
IV-5. Whichever confounded person or man of little understanding desires the group of Yogic powers achieves them, one by one, through set practices, instrumental to them.
IV-6. Substances, incantations, actions applied at (the right) time, yield Yogic powers all right. None of them lifts man to the status of God.
IV-7. Only influenced by some desire does man work for miraculous powers. The perfect man, seeking nothing, can have no desire whatsoever.
IV-8. When all desires dry up, O sage, the Self is won. How can the mindless (sage) desire miraculous powers ?
IV-9. The man liberated in life would feel no surprise were the sun to radiate cool light, the moon scorching rays or the fire to blaze downwards.
IV-10. (The whole world) is superimposed on the supreme Reality, the Ground, as the snake is on the rope. No curiosity is aroused as regards these superimposed wonders.
IV-11. Those indeed who have known what is to be known and shed all attachments, whose intellect is great, the knots of whose hearts have been cut, are free, though living in the body.
IV-12. Dead is his mind who is unmoved in joy and sorrow, and whom nothing jerks out of equality, even as breaths stir not a mighty mountain.
IV-13. Dead is the mind of one who is undisturbed by danger, resourcelessness, energy, hilarity, dullness, or great rejoicing.
IV-14. The destruction of mind is twofold, determinate and indeterminate. In (the state of) liberation in life it is determinate; in that of disembodied liberation it is indeterminate.
IV-15. The presence of mind makes for sorrow; its destruction promotes joy. Attenuate the existent mind and bring about its destruction.
IV-16. The nature of mind, know, is folly, O sinless one ! When that perishes one's real essence, mindlessness, is (won).
IV-17. The mind of one liberated in life, having qualities like friendliness, etc., is rich in noble impulses; it is never reborn.
IV-18. This 'destruction' of the Jivanmukta's mind is determinate; Nidagha, with disembodied liberation comes indeterminate destruction.
IV-19. One liberated in disembodiment is he who realizes the partless Self; his mind, the abode of all excellent qualities as it was, is dissolved.
IV-20-21. In that supremely holy, blemishless status of disembodied liberation, marked by 'mindlessness', in that state of indeterminate destruction of the mind, just nothing remains, neither qualities nor their absence; neither glory nor its absence; nothing (whatsoever) of the world;

IV-22. Neither sunrise nor sunset; neither sensations of joy or anger; neither light nor darkness; neither twilight, day nor night; neither being, non-being, nor centrality marks the status (of disembodied liberation).
IV-23. The spacious status of those (who are liberated in disembodiment), who have gone beyond intellect and the pomp of worldly life, is like the sky, the abode of the winds.
IV-24. The great (Jivanmuktas) whose bodies are the subtle ether become disembodied there (in the state of disembodied liberation); all their sufferings are cured; they are immaterial; totally quiescent, immobilized in bliss, beyond Rajas and Tamas. In that state dissolve the remnants of their mind.
IV-25. O great sage, Nidagha, rid your mind of all latent tendencies; concentrate your mind forcefully, and go beyond all mental constructions.
IV-26. That eternally self-shining Light, illuminating the world, is alone the witness of this world, the Self of all, the pure One.
IV-27. As massed Intelligence It is the ground of all beings. That non-dual Brahman characterised by truth, knowledge, and bliss is the object of knowledge.
IV-28-29. The sage fulfils his duty with the realization, 'I am the one Brahman'; (Brahman is) the ground of all, non-dual, supreme, eternal, of the essence of being, intelligence, and bliss, beyond the range of word and mind.
IV-30. There shine not the forms of the moon and the sun; the winds blow not; and none of the gods (are there). This divinity alone shines forth as being, pure by itself, free from rajas.
IV-31. The knot of the heart is split; all doubts are cut asunder. All his actions dwindle when He, who is both here and beyond, is seen.
IV-32. In this body are the birds, called the Jiva and the Lord, dwelling together. Of them the Jiva eats the fruit of action, not the great Lord.
IV-33. Alone as the Witness, without participation, the great Lord shines by Himself. Through Maya is set up the difference between them. Spirit is other than Its form; as It does not dwindle, the Spirit is non-different (from all objects).
IV-34. As the unity of the Spirit is established through reasoning and means of right knowledge, once that unity is comprehensively known, one no more sorrows; nor is one deluded.
IV-35. Having the certain knowledge, 'I am the ground of the whole world, solid Truth and Knowledge', the sage may dispel (all) sorrow.
IV-36. Those whose flaws have (all) been attenuated realize in their own bodies the Witness of all, whose essence is self-luminous Being; not those others who are encompassed by Maya.
IV-37. Knowing Him alone, let the intelligent Brahmana build up wisdom; let him not dwell on a multitude of words that only makes for verbal weariness.
IV-38. Having mastered the knowledge of Brahman let him live in childlikeness alone. Having mastered both Brahman-knowledge and childlikeness, the sage possesses the Self.
IV-39. Know the elemental body as the seed of the creeper of samsara (the transmigratory life) with its immense sprouts, good and evil, having their potencies latent (in the body).
IV-40. Of this body, the seed is the mind conforming to cravings; it is a sheath of active and quiescent moods, a casket holding the gem of pain.
IV-41. The tree of the mind has two seeds; one is the vibration of the vital breath; the other, obstinate imagination.
IV-42. When the vital breath, aroused by nervous contacts, vibrates, at once the mind is transformed into a mass of sensations.
IV-43. That all-pervading awareness is aroused by the vibration of the vital breath. It is better to suppress the awareness (of objects); less harmful is the vibration of the vital breath, etc.
IV-44. For mental peace, the Yogins suppress vital breaths through breath-control, meditation and practices dictated by reasoning.

IV-45. Know the supreme cause yielding the fruit of mental peace: (namely) the joyful Self-abidance of cognition that is known as breath-control.
IV-46. Latent impression is said to consist in the seizing of an object (by the force of) entrenched imagination, despite all considerations of cause and effect.
IV-47. Rejecting everything and imagining nothing, either to be chosen or rejected, the mind remains (in itself); now is the mind unborn.
IV-48. Being continuously free from latent impressions, when the mind ceases to ponder there arises mindlessness that yields supreme tranquillity.
IV-49. When no aspect of objects in the world is imagined how can the mind be born in the empty sky of the heart ?
IV-50. The conception of a thing's absence is based on its non-being; mindlessness is posited with reference to the object-as-such.
IV-51. The mind abiding coolly in itself, after the inner rejection (of all objects), though in modifications, is (still) held to have the form of non-being.
IV-52. They indeed are deemed liberated in life whose latent, unenjoyed, impressions are like the fried seeds, incapable of sprouting any more.
IV-53. Their minds have acquired the form of Sattva; they have gone beyond the farther shore of knowledge; they are said to be mindless. With the fall of their bodies they become sky-like.
IV-54. Due to rejection of objects, both the vibrations of vital breaths and latent impressions swiftly perish as does a tree whose root is cut off.
IV-55. In this state of cognition, whatever appears either as experienced before or as altogether new, must be meticulously wiped out by every one whose knowledge is sound.
IV-56. The vast transmigratory life is (due to) the failure to obliterate them; on the contrary, liberation is held to be just their obliteration.
IV-57. Be immaterial (spiritual), rejecting all pleasures and cognitions.
IV-58. Knowledge depends on the states of objects; one having no knowledge is non-cognitive, though he performs a hundred actions; he is held to be non-inert.
IV-59. He is said to be liberated in life, the clear sphere of whose emotions is not in the least affected by objects; his knowledge is spiritual.
IV-60. Due to the absence of latent impressions in the mind when nothing is imagined, it remains steady with cognitions similar to those of children and the dumb.
IV-61. Now the sage is no longer affected; for he resorts to the vast intelligent non-knowing (in the objective mode).
IV-62. Through the concentration of modelessness, rejecting all latent impressions, he becomes one with it; in the Infinite even that is dissolved.
IV-63. Though standing, walking, touching, smelling, the intelligent sage, devoid of all clingings, gets rid of (fluctuating) pleasures, and the cognitions (of the particulars); he is at peace.
IV-64. A shoreless ocean of excellences, he crosses the sea of sufferings, because he resorts to this vision even in the midst of vexed activities.
IV-65. Devoid of all particular the stainless, pure Being is one vast essence – That is held to be the abode of (immutable) existence.
IV-66. Rejecting distinctions like the being of time, the being of instants, the being of entities, be solely devoted to pure Being.
IV-67. Contemplating but one unqualified universal Being, be omnipresent, full, supremely blissful, filling up all space.
IV-68. The pristine inconceivable Status, without beginning and end, that remains at the fringe of universal Being, is causeless.
IV-69. Cognitions dissolve there. It remains beyond the possibility of doubts. A man who reaches That returns to pains no more.

IV-70. It is the cause of all beings; itself has no cause. It is the quintessence of all essences; nothing is more quintessential that It.
IV-71. In that vast mirror of Intelligence, all these perceptions of objects are reflected as the trees on the bank are reflected in the lake.
IV-72. That is the pure unobscured Truth of the Self; when that is known the mind is tranquillised. Having, through knowledge, won Its essence you become truly free from the fear of samsara.
IV-73. By the application of the remedies mentioned by me for the causes of suffering, that (supreme) status is attained.
IV-74-75. O knower of Truth ! If by manly endeavour you forcefully eschew latent impressions and establish yourself, all alone, in that indestructible status, even for a moment, at the very summit of universal being, well, at this very moment you achieve it all right;
IV-76. Or, if you sedulously cultivate the status of universal being, that status you will attain with somewhat greater effort.
IV-77. Nidagha, if you stay meditating on the principle of cognition, through (still) greater effort you will win that exalted status.
IV-78. Or, sir, if you strive to shed latent impressions (know) that till the mind is dissolved, the latent impressions, too, are not attenuated.
IV-79. As long as the latent impressions are not attenuated, the mind is not tranquillised; as long as the knowledge of truth is not won, whence can come mental tranquillity ?
IV-80. As long as the mind is not tranquil, Truth cannot be known; so long as the knowledge of Truth is not won whence can mental tranquillity come ?
IV-81-82. Knowledge of Truth, mind's destruction, attenuation of latent impressions – (these) mutually cause one another; they are indeed hard to accomplish. Therefore, flinging far from you the desire for enjoyment, cultivate this triad.
IV-83. High-souled one ! Sought for long and simultaneously, the attenuation of latent impressions, knowledge (of Truth), and the destruction of the mind are held to prove effective.
IV-84. By means of these three, cultivated aright, the tough knots of the heart are shattered without residue as are their threads when the lotus stalks are crushed.
IV-85. Truth-knowers know that breath-control corresponds to the eschewal of latent impressions; therefore, also, practise this latter too, by breath control.
IV-86. By eschewing latent impressions the mind ceases to be; also by obstructing the vibrations of the vital breath (it does so); do (the one or the other) as you choose.
IV-87. By the steady practice of breath-control, the exercise of reasoning taught by the teacher, the practice of Yogic postures and the regulation of diet, the vibration of breath is obstructed.
IV-88. Through behaviour without attachment, avoidance of contemplation of birth (and empirical life) and the perception of the decline of the body, latent impressions cease to operate.
IV-89. The vibration of the vital breath is indeed the same as mind's vibration. The intelligent man should strive hard to conquer vibrations of the vital breath.
IV-90. Without sound reasoning it is impossible to conquer the mind. Resorting to pure cognition and rejecting attachment, be steady.
IV-91. O great-souled one ! Abide solely in the heart, contemplating without conceptions the pristine, single, matchless and indubitable status of cognition without objects; but perform action, having achieved the status of inactivity in the blaze of tranquil glory.
IV-92. The man who, through ratiocination, in however small a measure, has slain his mind has achieved the object of his life. V-1. He is said to be dead whose mind is not given over to investigation when he walks or stands; when he is awake or sleep.

V-2. Know the Spirit-in-Itself to be of the nature of the light of right knowledge. It is fearless; neither subjugated nor depressed.
V-3. The knower digests (whatever) food he eats – (whether it is) impure, unwholesome, defiled through contact with poison, well-cooked or stale, as though it were 'sweet' (i.e. a hearty meal).
V-4. The (wise) know liberation to be the renunciation of (all) attachment: non-birth results from it. Give up attachment to objects; be liberated in life, O sinless one !
V-5. Attachment is held to be the impure impressions causing reactions like joy and indignation when the objects sought after are present or absent.
V-6. Pure is the impression latent in the bodies of the liberated in life which does not lead to rebirth and is untainted by elation or depression.
V-7. O Nidagha ! Pains do not depress you; joys do not elate you; abandoning servitude to desires, be unattached.
V-8. 'Undetermined by space and time, beyond the purview of 'is' and 'is not', there is but Brahman, the pure indestructible Spirit, quiescent and one; there is nothing else'.
V-9. Thus thinking, with a body at once present and absent, be (liberated), the silent man, uniform, with quiescent mind delighting in the Self.
V-10. There is neither mind -stuff nor mind; neither nescience nor Jiva. Manifest is the one Brahman alone, like the sea, without beginning or end.
V-11. The illusory perception of mind, etc., continues as long as the I-sense is bound up with the body, objects are mistaken for the Self, and the sense of possession, expressed as 'this is mine', persists.
V-12. Sage ! Illusory perceptions of mind, etc., vanish for one who, through introversion, internally burns up, in the fire of the Spirit, the dry grass that is this three-fold world.
V-13. I am the Self that is the Spirit; I am impartite. I have neither cause not effect. Remember your vast (infinite) form; through memory, do not be finitized.
V-14. By means of the mantra (incantation) of the spiritual science, contemplated within, the deadly disease of craving dwindles as does mist in autumn.
V-15. (The sages) hold that the best (form of) renunciation, namely that of latent impressions, by virtue of knowledge, is the status of Aloneness, as it is pure universal Being.
V-16. Where latent impressions remain in solution there is 'deep sleep'; it does not make for perfection. Where the impressions are seedless, there is 'the Fourth' that yields perfection.
V-17. Even a very small residue of latent impressions, of fire, debt, disease and adversaries, of attachment, enmity and poison affects one adversely.
V-18. With the seeds of latent impressions consumed, and conformed to universal Being, with or without a body, one no more partakes of sufferings.
V-19. The decision, 'This is not Brahman', is the sum total of nescience, whose extinction consists in (the opposite) decision, 'this is Brahman'.
V-20. Brahman is Spirit, Brahman is the world. Brahman is the congregation of beings, Brahman is myself, Brahman is the adversary of the Spirit, Brahman is the allies and friends of the Spirit.
V-21. Once it is realized that Brahman is all, man is Brahman indeed !
One experiences the omnipresent Spirit that is peace.
V-22. When the mind, the guide of unregenerate senses, ceases to operate in regard to the alien, the immaculate, all-pervading awareness (that remains), the Brahman-Intelligence, am I.
V-23. Resort to that intelligent Self, having discarded all speculations, all curiosity, all vehemence of feelings.
V-24. Thus intelligent beings, with full knowledge, equanimous, with minds rid of all attachment, neither applaud nor condemn either life or death.

V-25-26. O Brahmin, the vital breath has the ceaseless power of vibration; it always moves. In this body with its ins and outs, this up going vital breath is placed above; the down breath too is similar; only it is stationed below.
V-27. That best breath control that operates in the expert, whether awake or asleep – listen to (an account of) that for better being.
V-28. Puraka is the contact of the body with the up-breaths that move forwards (from the nostrils) through the space of twelve finger-breadths.
V-29. Apana (the down-breath) is the moon that keeps the body in well-being, O well-disciplined sage ! The up-breath is the sun or the fire which internally warms the body.
V-30. Resort to the spiritual identity of the down-and-up breaths that dwells near the point where the up-breath dwindles and the down-breath rises.
V-31. Resort to that spiritual, impartite Principle when the down-breath has set and, for a moment, the up-breath has not yet arisen.
V-32. Resort to that spiritual impartite Principle, at the tip of the nose where the breaths revolve, before the down-breath sets while the up-breath has done so.
V-33. These three worlds are only an appearance, neither existent nor non-existent; (the consequent) renunciation of all concern with an other, the wise maintain, is right knowledge.
V-34. Noble Brahmin ! Even this appearance is distorted by the mirror of the mind. Therefore, giving up that, too, be rid of all appearances.
V-35. Uprooting this fearful demon of the mind, detrimental to the essence of steadiness, remain what you are; be steadfast.
V-36. The Spirit that is beyond cause and effect and is likened to the (boundless) sky is incapable of confrontation by any (real) object; it remains at the end of all mental processes.
V-37. The satisfaction (felt) at the moment of desire is caused by that very desire. This satisfaction lasts only till discontent (sets in); therefore, reject desire.
V-38. Reduce desire to desirelessness; let conceptions cease; let mind grow into mindlessness in the process of your life without attachment.
V-39. Acting through sense organs, free from (the force) of latent impulses, like the sky, you would not alter though there be a thousand disturbances.
V-40. Due to the activity and the inactivity of the mind does empirical life start and subside. Through the suppression of latent impulses and the vital breath, reduce the mind to inactivity.
V-41. Due to the activity and inactivity of the vital breaths does empirical life start and subside. Through drill and application, reduce it to inactivity.
V-42. Due to the active and passive phases of ignorance do activities get started and cease. Dissolve it (ignorance) forcefully by winning a teacher and the instructions of the Shastras.
V-43. By a mere quiver of the non-objective knowledge or by the suppression of vital breaths is mind reduced to mindlessness; that is the supreme status.
V-44. Through the perception of Brahman, infallibly directed to it (bliss), behold that real bliss occasioned by the visioning of the knowable (as Brahman).
V-45. That indeed is the non-factitious bliss which the mind does not reach; it is free from decline and growth; it neither rises nor sets.
V-46. The mind of the knower is not called mind; mind indeed is the Truth of Spirit. Therefore, in the Fourth state, it transcends that state.
V-47. Having renounced all mental constructions, equable, and with a quiescent mind, be a sage, wedded to the Yoga of renunciation, possessing both knowledge and freedom.
V-48. The supreme Brahman is that which conforms to no act of mentation. (It is what remains) when mental activities completely die down and all masses of latent impulses have been liquidated.
V-49. By securing right knowledge, and by unremitting concentration, those who become enlightened in the wisdom of the Upanishads are the Sankhyas and the others are the Yogins.

V-50. Those are the Yogins, versed in Yoga, who, after the quiescence of the breaths through ascetic practices, achieve the status above sufferings, beginningless and endless.
V-51. What is required to be won by all is the uncaused and still status; the contemplation of the one changeless Real, the control of breaths, the dwindling of the mind.
V-52. When one of them is perfected, it helps perfect the others (also). The vital breaths and mind of living beings are all concomitant.
V-53. Like the container and the content they perish when only one is present. Through self-destruction they produce that best of products, namely, liberation.
V-54. If, remaining steady, you reject all this by understanding, then, on the cessation of the I-sense, you yourself are the supreme Status.
V-55. There is but one great Spirit, which is called the Being; it is flawless, even, pure, free from the I-sense.
V-56. It shines forth but once, the pure, the ever risen, the same. It is described by many names, as Brahman, the supreme Self, etc.
V-57. O Nidagha, knowing for creation 'I am That', having done what had to be accomplished, I never think of the past or the future.
V-58. I cling wholly to the vision that is present here (and now). 'This have I won today; I shall achieve this beautiful' (thing).
V-59. I laud not; neither do I condemn. Nothing other than the self is anywhere. The gaining of the good does not gladden me; evil betiding me does not sadden me.
V-60. Sage, the waverings of my mind have been totally stilled; it is rod of all sorrow. It is cured of all wantings. It is tranquil. Therefore I am hale, and untrammelled.
V-61. 'This is a friend; that is a foe; this is mind; that is a stranger' – this sort of knowledge does not occur to me, O Brahmin; no affection touches me.
V-62. Rid of all latent impressions, the mind is liberated from old age and death. Mind with latent impressions inherent in it is knowledge. What is to be known is the mind rid of all latent impressions.
V-63. When the mind is rejected, this duality on all sides is dissolved; but remains the tranquil supreme One, pure and untrammelled.
V-64. The endless, unborn, unmanifest, unageing, tranquil, unlapsing, non-dual, beginningless and endless which (nevertheless) is the first Apprehension.
V-65. One, devoid of beginning and end, wholly spirit, pure, pervasive, subtler far than the sky; thou art that Brahman indubitably.
V-66. Undetermined by space, time, etc.; superlatively pure, ever arisen, omnipresent, this one End is all-in-all; be thou that pure Spirit.
V-67. 'All is this tranquil one, devoid of beginning, middle and end. All is unborn, both Being and non-being' – so thinking, be happy.
V-68. I am not bound nor liberated. I am indeed the untrammelled Brahman. I am free from duality. I am being, Intelligence, bliss.
V-69. Keeping far away the entire multitude of objects, be you ever devoted to the Self, your mind all cooled.
V-70. 'This is fine; this is not ! --such (feeling) is the seed of your extended sorrow. When that is burned in the fire of impartiality, where is the occasion for sorrow ?
V-71. First augment wisdom by means of familiarity with the Shastras and by seeking the company of the holy.
V-72. The true, real and ultimate Brahman, superlatively pure, eternal, without beginning and end, is the cure for all forms of transmigratory life.
V-73. So also is It neither coarse nor spaced; neither tangible nor visible; It is tasteless and scentless; unknowable and peerless.

V-74. Well disciplined (sage) ! For achieving liberation, one should meditate on the bodiless Self that is Brahman -Being consciousness and Bliss without end – as 'I am (That)'.
V-75. Concentration is the origination of knowledge in regard to the unity of the Supreme and the Jiva. The Self, verily, is eternal, omnipresent, immutable and flawless.
V-76. Being (but) one, through Maya it splits up; not in Its essence. Therefore the non-dual alone is; no manifold, no empirical life (is there).
V-77. Just as space is called 'Pot-space' (and) 'great space', so, due to delusion, is the self called Jiva and Ishvara in two ways.
V-78. When the all-pervading spirit shines always without a break in the mind of the Yogin then one becomes one's Self.
V-79. Verily, when one beholds all beings in one's own Self, and one's Self in all beings, one becomes Brahman.
V-80. In the state of concentration, atoned with the Supreme, one beholds no beings; one then is the Alone.
V-81. The first plane, generating the desire for liberation, is marked by the practice (of discipline) and detachment due to intimacy with the Shastras and the company of the holy.
V-82. The second is marked by investigation; the third by contemplation with (all) its accessories; the fourth is the solvent as it consists in the dissolution of latent impressions.
V-83. The fifth is the rapturous; it is purely cognitive. This is the station of the Liberated-in-life who is, as it were, half awake and half asleep.
V-84. The sixth plane is non-cognitive. It is the station similar to deep sleep, having the nature of pure and massive bliss.
V-85. The seventh plane is (marked by) equability, utter purity, tenderness; it is indeed unqualified liberation, the quiescent Fourth State.
V-86. The transcendent state beyond the Fourth, Nirvana in its essence, is the transcendent and developed seventh plane; it does not come within the purview of mortals.
V-87. The first three constitute but the wakeful life; the fourth is called the dream (state) where the world is regrettably dream-like.
V-88. The fifth, conforming to massive bliss, is styled deep sleep. In contrast the sixth which is non-cognitive is named the Fourth State.
V-89. The most excellent seventh plane is the state beyond the Fourth, beyond the range of mind and words, and identified with the self-luminous Being.
V-90. If due to the withdrawal (of the cognitive organs) into (one's self) no object is perceived., (one) is liberated, indeed, indubitably by that mighty sameness (of vision).
V-91. 'I die not; neither do I live; being preponderantly non-existent, I am existent neither. 'I am nothing (but) Spirit', so thinking the intelligent Jivanmukta sorrows not.
V-92. 'Stainless am I; unageing and unattached, with latent impressions all tranquillised. I am impartite, (the veritable) Spirit-sky', so thinking he sorrows not.
V-93. 'Rid of the I-sense, pure, awake, unageing, immortal peaceful (am I), all appearances have been quietened for me', so thinking he sorrows not.
V-94. 'I am one with Him who dwells at the tips of grass, in the sky, in the Sun, in man, the mountain, and the gods', so thinking he sorrows not.
V-95. Discarding all mental constructions about objects, rising well above them, dwell on the thought 'I, the free, am the supreme Brahman that remains'.
V-96. Beyond the purview of words, rid of the predicament of hankering after objects, unagitated even by the flavour of climatic bliss, he delights in the Self by himself.
V-97. Renouncing all actions, ever content, independent, neither by virtue, sin nor aught else is he stained.
V-98. Just as a mirror is not stained by reflections, so is the b-Knower inwardly unstained by actions' fruits.

V-99. Freely moving amidst the masses, he knows neither pains nor pleasures when his body is tortured or honoured, as if these are directed to (one's) reflections.
V-100. Beyond praise and change, recognising neither worship nor its object, at once conforming and indifferent to all codes of etiquette,
V-101. Let him give up his body either in a holy spot or in the hut of an eater of dog's flesh: Once knowledge is won, one becomes Jnanin (a knower) of Brahman, free from all latent impressions of Karma.
V-102. The cause of bondage is mental construction; give that up. Liberation comes through the absence of mental construction; practise it intelligently.
V-103. In the context of objects, sense-organs and their contact by wary, perpetually and steadily avoiding states of mental construction.
V-104. Do not succumb to objects; neither identify (yourself) with the sense-organs. Having renounced all constructions, identify with what remains.
V-105. If anything please you, then in a state of bondage are you in empirical life; if nothing pleases you, then (indeed) are you liberated here.
V-106. In the multitude of objects, moving and stationery, extending from grass, etc.; upto the living bodies, let there be nothing that gives you pleasure.
V-107. In the absence of the I-sense and its negation, at once existent and non-existent, what remains unattached, self-same, superlatively pure, and steadfast is said to be the Fourth.
V-108. That superlatively pure sameness, the quiescent status of liberation-in-life, the state of the spectator is, inempirical usage, called the fourth state.
V-109. This is neither wakefulness nor dream, for there is no room for mental constructions. Neither is this the state of deep sleep; for no inertness is involved in this.
V-110. This world as it is, is dissolved, and then it is the Fourth State for those who are tranquillised and rightly awakened; for the unawakened it stands changeless (as it is in its plurality).
V-111. When the aspect of I-sense is given up, and equability dominates, and the mind disintegrates, the Fourth State comes on.
V-112. The repudiation of the objective manifold is the doctrine of the Shastras setting forth the Spirit. Here is neither avidya nor Maya; this is the tranquil Brahman, unfatigued.
V-113. One is inevitably tranquillised in the clear sky of the Spirit, known as Brahman whose essence is quietude and equability and which is resplendent with all powers.
V-114. Giving up everything, be wedded to an immense silence, O sinless one ! Plunged into Nirvana, lifted above ratiocination, with mind attenuated and intellect becalmed.
V-115. With a tranquillised mind abide in the Self, like one dumb, blind and deaf; ever turned inward, superlatively pure, with brimming inner wisdom.
V-116. O twice born, perform acts, remaining in deep slumber in wakefulness itself. Having internally renounced everything, act externally as occasion arises.
V-117. Mind's being alone is suffering; the giving up of the mind alone is joy. Therefore, through non-cognition (of objects) attenuate the mind in the sky of the Spirit.
V-118. Seeing that the beautiful or the ugly always remains, like a stone, irremovable – thus, through one's own effort, is empirical existence conquered.
V-119. What is hidden in the Vedanta, taught in bygone ages, should not be offered to one who is not established in peace; neither to one who is not a son or pupil.
V-120. Whoever studies the Annapurnopanishad with the blessing of (one's) teacher become a Jivanmukta, and by himself altogether Brahman – This is the Upanishad.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !

May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Annapurnopanishad, as contained in the Atharva-Veda.

80. Atharvasikha Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I meditate on that "ultimate truth", which explains the meaning "of the sound of Om", which shines as the fourth leg of Om, which is Thureeya of Thureeyas (A super divine state of oneness with God, which is beyond the three states of wakefulness, sleep and dream), which enjoys being in three legs (syllables) and which is one and only one.
Om!
The sages Pippalada, Aangiras and Sanath Kumara approached the great God like sage, Atharva Maharshi and asked him, "Oh, God like sage, what is the chief aspect of meditation? What is the mantra (holy syllable) on which to meditate? Who can meditate? Who is the God of meditation?" 1.1
The sage Atharva replied to them," Mainly meditation has to be done on the single letter Om. It itself is the mantra for meditation. The four legs of that mantra are the four devas and the four Vedas. The letter has to be recognized as the Para Brahman (Ultimate reality) and meditated upon. 1.2
The first syllable Aa, indicates earth, the Rig Veda along with its holy chants, Brahma the creator, Ashta Vasus among devas, "Gayathry" among meters, and Garhapthya (the fire of the household) among fires. 1.3
The second syllable Uu denotes the ether, the Yajur Veda, Rudra who is the God of destruction, the eleven Rudras among devas, "Trishgup" among meters and dakshinagni (fire of the south -funeral pyre) among the fires. 1.4
The third syllable Ma indicates the heavens, Sama Veda with its musical sounds of Sama, Vishnu who looks after the worlds, the twelve Adithyas (suns) among devas, "jagathichanda" among meters and Ahavagni (the fire used in fire sacrifice) among the fires. 1.5
That half fourth syllable which is the hidden Ma, is the magical chants of Atharva Veda, Samvarthaka (the fire of exchange) fire among fires, marud Ganas among devas. It is the self glittering Brahman which shines alone and sees everything. 1.6

The first is the red Brahma (creative aspect) , the second the holy white Rudra (destructive aspect), the third the black Lord Vishnu (the administrative aspect) and the fourth which is like lightning is the multi coloured Purushothama (best among males). 1.7
This Omkara has four legs and four heads (fires). The fourth is the half syllable sound of "Ma" which is hidden. That is pronounced in a small short form, slightly extended form (pluthyaga) and much extended form. It is pronounced as Om with one mathra, Om in two mathras and Om in the extended three mathras (mathra is the unit of pronunciation). 1.8
The fourth peaceful half syllable is hidden in the long ended pronunciation. It is the incomparable glitter of the soul. It is that sound which was never there and which will be never there. If not pronounced earlier but pronounced for the first time it, takes one via the Sushumna Nadi to the lotus with thousand petals (Sahasrara). 1.9.
The pranava (the sound of Om) makes all the souls to bow before it. It is the one and only one which has to be meditated upon as the four Vedas and the birth place of all devas. One who meditates like that goes away from all sorrows and fears and gets the power to protect all others who approach him. It is because of this meditation only that Lord Vishnu who is spread every where, wins over all others. It is because Lord Brahma controlled all his organs and meditated upon it, he attained the position of the creator. Even Lord Vishnu , parks his mind in the sound (Om) of the place of Paramathma (ultimate soul) and meditates upon Eeshana, who is most proper to be worshipped. All this is only proper in case of Eeshana. 2.1
Brahma, Vishnu, Rudra and Indra are creating all beings, all organs and all karanas. They are also capable of controlling them. But Lord Shiva exists in between them like sky and is permanently stable. 2.2
It is advised that the five gods Brahma, Vishnu, Rudra, Ishwara and Shiva should be worshipped in the form of pranava [Aa+Uu+Ma+sound+Bindu(full stop)]. 2.3
Even if for one second, if one can stay and meditate on these, he gets more results than that of performing one hundred fire sacrifices. With the full understanding and knowledge, one should only meditate on paramashiva, which would give rise to all benefits. It is definite that, by sacrificing all other things, the twice born, should learn and understand this and he would get rid of the suffering of living in the womb and attain salvation. 2.4
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Atharvasikhopanishad, as contained in the Atharva-Veda.
81. Atharvasiras Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !

May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

[In the Atharvasiras Upanishad, the three syllable letter, which has meaning and also does not have meaning and which is perennial stands alone. It is told that it is the basis of everything and there is no basis for it.]
The devas with their upturned hands extended upwards pray to Rudra.
Om!
He who is Rudra, he alone is god. He is Brahma and we salute him again and again.
He who is Rudra, he alone is god. He is Vishnu and we salute him again and again.
He who is Rudra, he alone is God. He is truth and we salute him again and again.
He who is Rudra, he alone is God. He is everything and we salute him again and again.
Earth is your feet. The Bhuvar Loka (one of the seven worlds above earth) is your middle. And the Suvar Loka (another world above earth) is your head. You are of the form of the universe. You who are Brahma appear united also divided in to two, and divided in to three and appear as if you are beyond all relations (attachments). You are peace. You are vigour. You are that which is offered in fire and that which is not offered in fire. You are that which is given in charity and that which is not given. You are everything and also nothing. You are the entire universe and you are not. You are that which is done and that which is not done. You are that which is at the top and that which is at the bottom. And you are the home for all beings. 3-1
Deeply drinking the somapana (a holy drink) of your grace we have become deathless. We have reached the ultimate. We have seen the devas. Who can cause any harm to us? We humans do not have any shortage of that nectar (your grace). 3-2
You who are primeval are older than the sun and the moon. 3-3
For the sake of this world, this deathless primeval being, catches hold of this world which is created by Prajapathi and which is minute and peaceful, without touching it and attracts its shape of things by shape, peacefulness by peace, minuteness by minuteness and airy nature by its airy nature and swallows it. Salutations and salutations to that great swallower. 3-4
Those gods who reside in the heart reside in the soul of the heart. And you who live in that heart are beyond the triad nature. [The three letters Aa, Uu and ma or three states viz. wakefulness, sleep and state of dream.] 3-5
The head of “the sound of Om” is on your left side. Its feet are on your right side. That “Sound of Om” is the Pranava(primeval sound). That Pranava is spread everywhere. That which is everywhere is the greatest. That which is limitless, shines like a white star. That which is also called Shuklam (seminal fluid-the basic unit of life) is very very minute. That which is minute is like a lightning power. That which is like lightning power is the ultimate Brahman. That Brahman is one and only one. That one and only one is Rudra (loosely translated angry one), it is also Eeshana (the form of Lord Shiva with tuft and riding on a bull), it is also the ultimate God and it is also the lord of all things.
Rudra is called the personification of Pranva because he sends the souls towards heaven, at the time of death (dissolution).
He is called the “one who has the shape of Pranava “, because the Brahmins read and propagate the Rik, Yajur, Sama and Atharva Vedas only after reading “om”.

He is called “all pervading “ because like oil in gingili (Til), he peacefully pervades all over the world and its beings, from top to bottom and from right to left.
He is called “Anantha (endless)”, because his end is neither at the top nor bottom, nor right nor left.
He is called “thara (protector)” because he protects one from the fear of life which consists of the fear of staying in the womb, fear at time of birth, fear from diseases, fear from old age and fear from death.
He is called “Shukla (white/ seminal fluid) because by pronouncing his name we get rid of all pains.
He is called “sookshma (minute)”, because he pervades in a minute form all over the body without touching any of the organs.
He is called “vaidhyutha (electric)” because as soon as his name is pronounced , in the state of darkness where nothing is visible, the holy knowledge comes like a ray of lightning.
He is called “Para Brahmam (the ultimate reality)", because though he is inside every thing, he is in and out of everything, he is the refuge of every thing and bigger than the big, he is inside every thing.
He is called “Eka (single)” because he singly destroys everything and recreates everything.
He is called “theertha (sacred water)” because he is the ultimate mingling of all sacred waters which are sought after, in the east, south, north ad west.
He is “Eka (loner)” because he creates all beings and travels within them alone without any one realizing where he comes from and where he goes.
He is “Rudra” because he is fast moving form is not understood by all but only by great sages and devotees.
He is “Eeshana” because by his power for creation and upkeep and also because he rules over all devas (gods).
Like approaching a cow for getting milk, we come to you. You are “Eeshana’ because Veda points you out as one who shows the heaven and one who rules over other Gods.
You are also called “Maheswara (great lord)” because you bless your devotees by giving them knowledge, because you created words and brought out knowledge, and because you have forsaken everything and reached a highest state of existence through yoga and your grace.
This is the story of Rudra. 4
This god is the one who pervades in all directions. He is the one who came earlier than every thing. He is the one who is in the womb. He is the one who is in all the creatures which have come out till now and all those who are going to be created in future. He is also the one who sees the inside but the one who has a face which looks outside. 5.1
Rudra is one and only one. There is none second to him. He rules all worlds by his power. He pervades fully in all beings. He is the one who, at the time of deluge, absorbs all beings. He is the one who creates all beings and upkeeps them. 5.2
He alone exists, in all organs where birth takes place. He travels among all beings and is the reason for their existence. The seeker would get immeasurable peace by searching and surrendering to this god, who gives everything to the one who asks and who is praiseworthy. 5.3
He converts fire, air, water, earth, ether and everything that exists here in to ash. He who sees this and mentally realizes it and observes the “penance to Pasupathi (Lord of all beings)” and who coats ash all over his body with this ash attains the state of Brahman. By worshipping “Pasupathi (lord of all beings)” like this, the ties of bondage of all beings get cut and they attain salvation. 5.4
There is none greater than him, on whom all the worlds are strung like beads. Over ages, nothing so far where greater than him and nothing is going to be greater than him. He has thousands of legs but one and only one head. He pervades every where.

From “Akshara (letter/language/ the deathless being)” time is created. From “time (ages) the “all pervasiveness” is created. This “all pervasiveness" is Rudra. Rudra destroys beings even when he is sleeping. From his “breath” is produced the “power of Thamas (darkness)”. From Thamas is created water. Mixing this water with finger makes it cold. By mixing the coolness the “foam” is produced. From that foam, the galaxy is produced. From the galaxy, Brahmam is produced. From Brahmam, air is produced. From air, “the sound of Om” is produced. From “the sound of Om”, Savithri is produced. From Savithri, Gayathri is produced and from Gayathri, all the worlds are produced. They who worship “penance” and “truth”, get permanent happiness. Worshipping that Brahmam, which is the mixture of light, water, essence and nectar, by chanting “om Bhoor bhuva swarom” is the greatest penance.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Atharvasiras Upanishad, as contained in the Atharva-Veda.
82. Atma Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. Now Angirah: The Spirit, manifests Itself, in three ways: the self, the inner Self and the supreme Self.
I-2. There are the organs – the skin, inner and outer: flesh, hair, the thumb, the fingers, the backbone, the nails, the ankles, the stomach, the navel, the penis, the hip, the thighs, the cheeks, the ears, the brows, the forehead, the hands, the flanks, the head and the eyes; these are born and these die; so they constitute the self.
I-3. Next this inner self is (indicated by the elements) earth, water, fire, air, ether, desire, aversion, pleasure, pain, desire, delusion, doubts, etc., and memory, (marked by) the high pitch and accentlessness, short, long and prolate (vowel sounds), the hearer, smeller, taster, leader, agent and self of knowledge vis-à-vis stumbling, shouting, enjoying, dancing, singing and playing on musical instruments. He is the ancient spirit that distinguishes between Nyaya,

Mimamsa and the institutes of law and the specific object of listening, smelling and grasping. He is the inner Self.
I-4. Next the supreme Self, the imperishable, He is to meditated on with (the help of) the Yogic steps, breath control, withdrawal (of sense organs), fixation (of mind), contemplation and concentration, He is to be inferred by the thinkers on the Self as like unto the seed of the Banyan tree or a grain of millet or a hundredth part of a split hair. (Thus) is He won and not known. He is not born, does not die, does not dry, is not wetted, not burnt, does not tremble, is not split, does not sweat. He is beyond the gunas, is spectator, is pure, partless, alone, subtle, owning naught, blemishless, immutable, devoid of sound, touch, colour, taste, smell, is indubitable, non-grasping, omnipresent. He is unthinkable and invisible. He purifies the impure, the unhallowed. He acts not. He is not subject to empirical existence.
II-1. The good named the Atman is pure, one and non-dual always, in the form of Brahman. Brahman alone shines forth.
II-2. Even as the world with its distinctions like affirmation, negation, etc., Brahman alone shines forth.
II-3. With distinctions like teacher and disciples (also), Brahman alone appears. From the point of view of truth, pure Brahman alone is.
II-4. Neither knowledge nor ignorance, neither the world nor aught
else (is there).
What sets empirical life afoot is the appearance of the world as real.

II-5(a). What winds up empirical life is (its) appearance as unreal.
II-5(b)-6. What discipline is required to know, 'this is a pot', except the adequacy of the means of right knowledge ? Once it is given, the knowledge of the object (supervenes). The ever present Self shines when the means of Its cognition (is present).
II-7. Neither place nor time nor purity is required. The knowledge 'I am Devadatta' depends on nothing else.
II-8. Similarly, the knowledge 'I am Brahman' of the Knower of Brahman (is independent). Just as the whole world by the sun, by the splendour of the Knowledge of Brahman is everything illumined.
II-9-10(a). What can illumine the non-existent, and illusory, non-Self ? That which endows the Vedas, Shastras, Puranas and all other beings with import – that Knower what will illumine ?
II-10(b)-11. The child ignores hunger and bodily pain and plays with things. In the same way, the happy Brahman-Knower delights (in himself) without the sense of 'mine' and 'I'. Thus the silent sage, alive and alone, the embodiment of desirelessness, treats the objects of desire.
II-12. Existing as the Self of all, he is ever content abiding in his Self. Free from all wealth, he rejoices always: though companionless, he is mighty.
II-13. Though not eating, he is ever content, peerless he looks on all alike: though acting, he does nothing: though partaking of fruit, yet, he is no experiencer thereof.
II-14-17. Living in a body, he is still disembodied; though determinate, he is omnipresent; never is this Brahman-Knower, disembodied and ever existent, affected by the pleasant and the unpleasant or by the good and the evil. Because it appears to be encompassed by Rahu (the darkness), the unencompassed sun is said to be encompassed by deluded men, not knowing the truth. Similarly, deluded folk behold the best of Brahman-Knowers, liberated from the bondage of body, etc., as though he is embodied, since he appears to have a body. The body of the liberated one remains like the shed Slough of the snake.
II-18. Moved a little, hither and thither, by the vital breath, (that body) is borne like a piece of timber, up and down, by the flood waters.

II-19-20. By fate is the body borne into contexts of experiences at appropriate times. (On the contrary) he who, giving up all migrations, both knowledge and unknowable, stays as the pure unqualified Self, is himself the manifest Shiva. He is the best of all Brahman-Knowers. In life itself the foremost Brahman-Knower is the ever free, he has accomplished his End.
II-21. All adjuncts having perished, being Brahman he is assimilated to the non-dual Brahman, like a man who, with (appropriate) apparels, is an actor and without them (resumes his natural state),
II-22(a). In the same way the best of Brahman-Knowers is always Brahman alone and none else.
II-22(b)-23. Just as space becomes space itself when the (enclosing) pot perishes, so, when particular cognitions are dissolved, the Brahman-Knower himself becomes nothing but Brahman, as milk poured into milk, oil into oil, and water into water become (milk, oil and water).
II-24(a). Just as, combined, they become one, so does the Atman-knowing sage in the Atman.
II-24(b). Thus disembodied liberation is the infinite status of Being.
II-25. Having won the status of Brahman, no longer is the Yogin reborn, for his ignorance-born bodies have all been consumed by the experimental knowledge of Being as the Self.
II-26-27(a). Because that Yogin has become Brahman, how can Brahman be reborn ? Bondage and liberation, set up by Maya, are not real in themselves in relation to the Self, just as the appearance and disappearance of the snake are not in relation to the stirless rope.
II-27(b). Bondage and liberation may be described as real and unreal and as due to the nescience (concealment of truth).
II-28-29. Brahman suffers from no concealment whatsoever. It is uncovered, there being nothing other than It (to cover It). The ideas, ‘it is’ and ‘it is not’, as regards Reality, are only ideas in the intellect. They do not pertain to the eternal Reality. So bondage and liberation are set up by Maya and do not pertain to the Self.
II-30. In the supreme Truth as in the sky, impartite, inactive, quiescent, flawless, unstained and non-dual where is room for (mental) construction ?
II-31. Neither suppression nor generation, neither the bond nor the striving: neither the liberty seeking nor the liberated – this is the metaphysical truth.
Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Atmopanishad, as contained in the Atharva-Veda.

83. Bhasma Jabala Upanishad

Om! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of

worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
I am that Absolute Brahman only which, after being understood in its

true aspect (as one with this Atman), entirely burns into ashes (Bhasma) the ignorance (illusion or Maya) of considering this universe to be existing (real) and separate from one's own Self, through the destructive fire of (Supreme) Knowledge!
Once Bhusunda, a descendant of Jabali went to the Kailas Peak and prostrated before Lord Mahadeva Siva, who is the form of Omkara and who is beyond the trinity of Brahma, Vishnu and Rudra.
Bhusunda worshipped Siva with great devotion again and again through fruits, flowers and leaves. Then he questioned Lord Siva: "Lord! Kindly impart to me the essential knowledge of all the Vedas, embodying the process and technique of using the Bhasma (sacred ash), because it is the only means for attaining Liberation. What is the Bhasma made of? Where should it be applied? What are the Mantras to be recited? Who are the persons fitted for this? What are the rules regarding it? Kindly instruct me, born from depressed class."
The kind Lord Paramesvara said: At first the devotee after understanding the influence of the celestials at the prescribed time, should fetch some sacred and pure cow-dung early in the morning, keep it in the leaf of a Palasa-tree and then dry it with the Vedic Mantra 'Tryambakam' etc. (in the sun).
Then he should burn that dry cow-dung, placed in a convenient place, with any fire that is available, according to the rules laid down in the Grihya Sutras of his sect, and then pour Ahutis of seasamum and paddy together with ghee, with the Mantra 'Somaya Svaha'. The number of Ahutis should be 1008, or if possible, 1 ½ times this. The instruments for pouring ghee should be made of leaf; in that case man does not commit any sin.
Then, at the end, the devotee should offer the oblation of Sveshtakruta at the time of Purna-Ahuti, with the Mantra 'Tryambakam' etc. With the same Mantra Bali (an offering) should be placed in the eight directions (of the fire).
That Bhasma should be sprinkled with water by the Gayatri Mantra. Then that sacred ash should be placed in a gold, silver, copper or earthen vessel and sprinkled again with the Rudra Mantras. It should then be kept in a clean and decent place.
Then the devotee should honour the Brahmins with a grand feast. Then only he will become purified. Then he should take the Bhasma from the vessel with the Pancha-Brahma-Mantras, 'Manastoka', 'Sadyo Jatam', etc., and with the idea that 'fire is Bhasma, air is Bhasma, water is Bhasma, earth is Bhasma, ether is Bhasma, gods are Bhasma, Rishis are Bhasma, all this universe and existence are Bhasma; I prostrate to this sacred and purifying Bhasma which destroys all my sins.'
Thus, the devotee should keep a little Bhasma with the clean palm of his left hand saying, 'Vamadevaya' (this is to Vamadeva) sprinkling with the Mantra 'Tryambakam' etc., and cleaning it with the Mantra 'Suddham suddhena' etc. Then he should filter it nicely. Then he should apply it from head to foot, with the five Brahma-Mantras. With the first finger, middle

finger and ring finger, he should apply the same to the middle of the head saying ‘to the head’ and ‘O Bhasma! Thou hast come from Agni!’
He should apply bhasma at the top of the head with the mantra ‘Murdhanam.’ On the forehead with ‘Tryambakam etc.’, on the neck with ‘Nilagrivaya etc., on the right side of the neck with ‘Tryayusham etc. and Vama etc.’, on the cheeks with ‘Kalaya etc.’, on the ‘eyes with ‘Trilochanaya etc.’, on the ears with ‘Srinavama etc.’, on the mouth with ‘Prabravama etc.’, on the heart (chest) with ‘Atmane etc.’, on the navel with ‘Nabhih etc.’, on the right shoulder with ‘Bhavaya etc.’, on the right elbow with ‘Rudraya etc.’, on the right wrist with ‘Sarvaya etc.’, on the back of the right palm with ‘Pasupataye etc.’, on the left shoulder with ‘Ugraya etc.’, on the left elbow with ‘Agre-vadhaya etc.’, on the left wrist with ‘Dure-vadhaya etc.’, on the back of the left palm with ‘Namo Hartre etc.’, and over the shoulder-blades with ‘Sankaraya etc.’.
The devotee should then prostrate to Siva with the Mantra ‘Somaya’ etc. He should wash the hands and drink that ash-water with the Mantra ‘Apah Punantu’ etc. The water should never be spilt down from any cause.
Thus, this practice of Bhasmadharana should be done in the morning, noon and evening. If he does not do this, he will become fallen. This very thing is the prescribed Dharma of all Brahmins. Without having Bhasmadharana in this fashion, he should never take any food, water or anything else. Accidentally if this practice is forgotten, that day, Gayatri should not be repeated. No Yajna should be done on that day; no Tarpana should be offered to gods, Rishis or Pitrus. This is the eternal Dharma that destroys all sins and gives the final state of Moksha.
This is the daily rite of Brahmins, Brahmacharins, Grihasthas, Vanaprasthas and Sannyasins. If this is overlooked even once, he should stand in water upto the neck, repeating Gayatri 108 times, and fast the whole day. If a Sannyasin does not wear Bhasma, even a single day, he should fast during the whole day and do 1000 Pranava Japa, for being purified once again. Otherwise, the Lord will throw these Sannyasins to dogs and wolves.
In case this kind of Bhasma is not available, any other Bhasma that may be at hand should be used with the prescribed Mantras. This kind of practice shall destroy any kind of sin that may be committed by man.
Then again Bhusunda asked Siva: What are the daily rites to be performed by a Brahmin, by neglecting which he will commit a sin? Who is to be then meditated upon? Who is to be remembered? How to meditate? Where to practice this? Please tell me in detail.
The Lord answered all in a nutshell: First of all the devotee should get

up early in the morning before sunrise, and after finishing the purificatory actions, should take his bath. He should clean the body with the Rudra Suktas. Then he should wear a clean cloth. After this, he should meditate on the sun-god and apply Bhasma to all the prescribed parts of the body.
He should then wear white Rudraksha, as prescribed. Some prescribe the following way of wearing Rudraksha beads: Over the head should be worn forty rudraksha beads. One or three beads on the chest. Twelve beads over each of the two ears. Thirt-two beads around the neck. Sixteen beads around each of the upper arms. Twelve beads around each of the wrists. Six beads around each of the thumbs.
Then the devotee should observe Sandhya with the Kusa grass in his hand. He should do Japa of either Siva-Shadakshara or Siva-Ashtakshara. ‘Om Namah Sivaya’ and ‘Om Namo Mahadevaya’ are the two Mantras. This is the highest truth and the greatest instruction. I myself am that Great Lord Siva, God of all gods, the Supreme Controller of all the universes. I am that Impersonal Brahman, I am Omkara, I am the Creator, Preserver and Destroyer of all.

Through My terror only, all are working properly. I am this world and the five elements. I am the Highest Truth that exists, the Brahman of the Upanishads. This is the greatest Vidya.
I am the only giver of Moksha. Hence all people come to Me for final help. That is why I absorb into My Being those creatures who leave their Pranas at Banares which is standing at the top of My Trisula (trident). Therefore, everyone should perform penance at Banares only. Banares should not be neglected under any circumstance. Everybody should try to live at Banares as far as possible. No place is better than Banares.
Even at Banares, the most celebrated is the temple of Siva, where in the East, there is the place of Wealth, in the South, the place of Vichara, in the West, the place of Vairagya and in the North, the place of Jnana. There in the middle, I, the Eternal Spirit should be worshipped. That Linga at Banares, is not illumined by the sun, moon or the stars. That self-luminous Linga called 'Visvesvara' has its root in Pathala. That is Myself. I should be worshipped by one who wears the sacred Bhasma and Rudrakshas in the prescribed manner. I shall deliver him from all sins and sorrows.
By performing My Abhisheka, he attains My Sayujya state. Nothing exists other than Myself. I initiate all with the Taraka Mantra. Those who want Mukti should live at Banares. I will take care of them. I am the Lord of Brahma, Vishnu and Rudra. The most corrupt man or woman will attain Moksha, if he or she dies at Banares. Other sinners will be fried in burning pits of live coals after death. Therefore, everybody should try to live at Banares which is My Pranalinga Itself.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !
Here ends the Bhasma-Jabalopanishad, as contained in the Atharva-

Veda.

84. Bhavana Upanishad

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

1.
The holy Teacher is the Power (Para-Sakti) that is the cause of all.

2.
Of that Power the body with its nine orifices is the form.

3.
It is the holy Wheel in the guise of the nine wheels.

4.
The Power of the Boar is paternal: Kurukulla, the deity of sacrifice, is maternal.

5.
The (four) human Ends are the oceans (purusharthas -dharma,

artha, kama and moksha).
6-7. The body with the seven constituents (Chile, blood, flesh, fat, bone, marrow and semen) like the skin and the hair is the island of the nine gems.
8.
Resolutions are the wish-granting trees; energy (of the mind) is the garden of the trees of plenty.

9.
The six seasons are the tastes, namely sweet, sour, bitter, pungent, astringent and saltish, which are apprehended by the tongue.

10.
Knowledge is the material for worship; the object of knowledge is the oblation; the knower is the sacrificer. The meditation on the identity of the three, knowledge, its object, and the knower, is the worship rendered to the holy Wheel.

11.
Destiny and sentiments like love are (the miraculous attainments like) atomicity, etc. Lust, anger, greed, delusion, elation, envy, merit, demerit – these constitute the eight powers of Brahma, etc. (Brahma, Maheshvari, Kaumari, Vaishnavi, Varahi, Raudri, Charmamunda and Kalasamkarsini).

12.
The nine abodes (muladhara etc.,) are the powers of the mystic gestures.

13.
The earth, water, fire, air, ether, ear, skin, eye, tongue, nose, speech, feet, hands, the organs of evacuation and generation and the modification of mind are the sixteen powers such as the pull of lust, etc.

14.
Speech, grasp, motion, evacuation, generation, and the attitudes of rejection, acceptance and apathy are the eight (entities) such as the flower of love, etc.

15.

Alambusa, kuhu, visvodara, varana, hastijihva, yasovati, payasvini, gandhari, pusa, sankhini, sarasvati, ida, pingala and susumna – these fourteen arteries are the fourteen powers such as the all-exciting, etc.

16.
The five vital breaths and the five minor breaths are the ten divinities of the outer spokes, (styled) Sarvasiddhiprada, etc.

17.
The digestive fire becomes fivefold through distinctions based on its association with this pre-eminent breath. (They are) what ejects, what cooks, what dries, what burns and what inundates.

18.
Owing to the prominence of the minor breath, these (fires) in the human body come to be styled as the corroder, the ejector, the agitator, the yawner and the deluder. They promote the digestion of the fivefold food: eaten, chewed, sucked, licked and imbibed.

19.
The ten aspects of Fire are the ten divinities of the inner spokes, Sarvajna, etc.

20.
The qualities of cold, heat, pleasure, pain, desire, sattva, rajas and tamas are the eight powers, vasini, etc.

21.
The five, rudimentary sound, etc., are the flowery shafts.

22.
Mind is the bow made of sugarcane.

23.
Attachment is the cord (that binds).

24.
Aversion is the hook.

25.
The unmanifest, the Great, and the principle of Egoism are the divinities of the inner triangle: Kameshvari, Vajreshvari and

Bhagamalini.

26.
Absolute awareness, verily, is Kameshvara.

27.
The supreme divinity, Lalita, is one’s own blissful Self.

28.

Of all this the distinctive apprehension is the red glow.

29.
Perfection (ensues from) exclusive concentration of the mind.

30.
In the performance of meditation consist (various acts of) respectful service.

31.
The act of oblation is the merger in the Self of distinctions like I, Thou, Existence, non-Existence, the sense of duty and its negation, and the obligation worship.

32.
Assuagement is the thought of identity of (all) objects of imagination.

33.
The view of time's transformation into the fifteen days (of the half lunar month) points to the fifteen eternal (divinities).

34.
Thus meditating for three instants, or two, or even for a single instant, one becomes liberated while living; one is styled the Siva-Yogin.

35.
Meditations on the inner wheel have been discussed (here) following the tenets of Saktaism.

36.
Whoso knows thus is a student of the Atharvasiras.

ATHARVA-VEDA
Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

85. Brihad Jabala Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !

May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Brahmana

Busunda approached Kalagni Rudra (the fire and death like Rudra)

and asked him, “Please tell me about the greatness of Vibhoothi (Sacred ash -Vibhoothi is generally prepared by burning cow dung at auspicious times. The Vibhoothi of Pazhani temple is prepared by burning cactus plants). Kalagni Rudra replied, “What is there to tell?”. Then Busunda asked, “Please tell me the importance of wearing Vibhoothi and Rudraksha’. Kalagni Rudra replied, “This has already been related along with phala sruthi (resultant effect) by sage Paippalada. There is nothing more to be told more than what he has said”. Then Busunda asked, “Tell me about the route to salvation as told in the great Jabala (Brihat Jabala)”. Kalagni Rudra agreed and started teaching. 1
From the Sadhyojatha face of Lord Shiva (he has five faces), the earth was born. From it was born the Nivruthi. From that was born the golden coloured celestial cow called Nanda. From the dung of Nanda came Vibhoothi. 2
Water was produced from the face of Vama Deva. From that, the power called Prathishtaa was produced. From that the black cow called Bhadra was produced. From its dung was produced Bhasitha (another name for Vibhoothi). 3
Fire was produced from the face of Aghora. From that was produced the power of knowledge. From that was produced the red cow called Surabhi. From its dung was produced Bhasma (literally ash but another name for Vibhoothi). 4
Wind was produced from the face of Thath Purusha. From it was produced the power of peace. From it was produced the white cow called Susheela. From its dung was produced Kshara (again another name for ash). 5
Ether (sky) was produced from the face of Eeshana. From it was produced the power of Sandhyatheetha (one who is beyond dawn and dusk). From it was produced the multi coloured cow called Sumana. From its dung was produced Raksha (literally meaning shield). 6
Vibhoothi, Bhasitham, Bhasmam, Ksharam and Raksha are five different names of the holy ash. All these are causal names. Vibhoothi -because it gives rise to plenty of wealth, Bhasmam -because it eats away all sins, Bhasitha -because it makes materials glitter (the potash is a cleaning agent of all metals), Kshara -because it protects from dangers and Raksha -because it acts like a shield in case of fears of ghosts, devils, Pisacha, Brahma Rakshas, epilepsy and diseases which are in-born. 7
Second Brahmana
Then Busunda approached Kalagni Rudra and asked him about the Bhasmam (ash) snana (bathing) procedure which involves the fire and the moon. ”Similar to the fact that 'fire' takes several forms depending on the form of the object, 'ash' which is like the soul for all objects, assumes the form according to the shape of the being and also beyond it. Fire is told as becoming the world of fire and moon. Fire is very hot and is terrible. It is cruel. The power of moon is nectar like. Even though it has the basis in nectar, it also is the hot aspect of knowledge. Among the big and tiny things, it is the only one which is nectar like in taste and light and also very hot”, he told. 1

“The shining aspect of strength is of two types -the sun aspect and the fire aspect. Similarly the nectar like strength also is full of light and heat”, he told. 2
Light resides in aspects like lightning. Sweetness pervades in tastes of extracts. And the average world works within light and taste. 3
Nectar is a part of fire. Due to nectar, the fire grows. That is why, the world which is of the form of fire and moon, is like the fire made with the fire-offering (havis-offering). 4
The moon power is above .The fire power is down below. It is because that they join together that this world is functioning continuously. 5
[Mantras 6-8 are not available.]
That Shakthi (power, strong effect, the female principle) which rises above is Shiva. That Shiva which rises above is Shakthi. There is nothing in this world which is not affected by Shiva and Shakthi. 9
The world which has been burnt several times by fire, becomes pervasive with ash (Bhasma). This is the strength of the fire. In that strength, ash becomes an integral part. 10
Thus he who understands the strength of ash and does the ash bathing ritual using mantras, “agnireethi etc”, burns all his sins and attains salvation. 11
[Mantras 12 & 13 are not available.]
For winning over death , the bath of nectar is recommended. Where is the question of death for one who has been touched by nectar of Shiva and Shakthi? 14
The one who knows this holy secret method, would purify moon and fire and will not take birth again. 15
The one whose body is burnt by the fire of Shiva and made wet by the nectar of moon and entering the path of yoga would become eligible for deathless state. 16
Third Brahmana
Now the four fold method of preparing Bhasma (holy ash) is being narrated. First is Anukalpam, second Upakalpam, third upopakalpam and fourth is Akalpam.
Anukalpam is made by use of Viraja homa manthras in Agnihothra (collecting ash from the pit of fire sacrifice). Collecting dried cow dung lying in the forest and preparing it as per the method suggested in Kalpam is upakalpam. Collecting the dried cow dung, powdering it, making it in to balls after mixing it in cow’s urine and preparing it as per method suggested in kalpam is upopakalpam. What one gets in temples of Shiva is akalpam. This is equivalent to one hundred kalpams. All Basma prepared by any of these four methods leads one to salvation, said Bhagawan Kalagni Rudra.
Fourth Brahmana
Afterwards Busunda enquired with Bhagawan Kalagni Rudra about wearing Vibhuthi in three lines. What he said was:
On the forehead, you have to apply with the mantra, “Brahmane Namah! (Salutations to Brahma)”.
On the chest, you have to apply with the mantra, “Havyavahanaya Namah! (Salutations to he who rides the horse)”.
On the stomach, you have to apply with the mantra, “Skandaya Namah! (Salutations to Subrahmanya)”.
On the neck, you have to apply with the mantra, “Vishnave Namaj! (Salutations to Lord Vishnu)”.
In the middle, you have to apply with the mantra, “Prapanchanaya Namah! (Salutations to him who pervades in the entire world)”.
On the wrists, you have to apply with the mantra, “Vasubhyo Namah! (salutations to him who is like nectar)”.
On the back, you have to apply with the mantra, “Haraye Namah! (Salutations to Lord Hari)”.

On the top, you have to apply with the mantra, “Shambhave Namag! (Salutations to Lord Shiva)”.
On the head, you have to apply with the mantra, “Paramathmane Namah! (Salutations to the great soul which is in all beings)”.
In each of these places, you have to apply in a set of three lines. When we are wearing Vibhuthi on the forehead, meditate on the great Lord who has three eyes, who is the basis of three qualities and who makes everything visible in sets as “Namah Shivaya!”. Apply Vibhuthi chanting “Pithrubhyo Namah!” below the forearm. Above that apply chanting “Eeshanabhyo Namah!” and on sides chanting “Eeshabhya Namah!” and on the forearms chanting “Swachabhyam Namah!” and on back sides chanting “Bheemaya Namah!”. On both flanks of the belly put Vibhuthi chanting “Shivaya Namah!” and on the head chanting “Neela kantaya Sarvathmane Namah!”. This would remove the effects of sins done in the previous births.
Fifth Brahmana
Those who dishonor the three rows of Vibhuthi dishonor Lord Shiva himself. Those who wear it with devotion, wear Lord Shiva himself. Similar to a village without Lord Shiva’s temple is like a desert, those who do not wear Vibhuthi on their forehead, have a deserted forehead.
A life without worship of Lord Shiva is a deserted life. An education where Lord Shiva is not involved is a useless education. The greatest strength of the fire of Rudra is the holy ash. So anyone wearing the holy ash always is forever strong. The holy ash which is born out of fire, burns off the sins of all Bhasma nishtas. Bhasma nishta is one who wears holy ash and possesses clean habits.
Sixth Brahmana
During the marriage of Maharishi Gauthama, all devas became passionate in their minds on seeing Ahalya. Because of that, they lost their knowledge and approached Sage Durvasa and asked him about it. He promised them that he would help them get rid of the sin committed by them because of this and told them, “Once upon a time by giving the holy ash after chanting the Rudra mantra one hundred times, even sins like Brahma hathi (sin got by killing a brahmana) have been washed off”. After this he gave them the very blessed holy ash. He also told them, “because you have heard my words, you would become more splendorous than before”.
It is said that this holy ash can give rise to all sorts of wealth. In front of it are Vasus, on its right are Rudras, on its back are Adhithyas (suns), on its left are Viswa Devas, in the centre are Brahma, Vishnu anid Shiva, and on its sides are the Sun and the Moon. The Rig Veda mantra tells about it (holy ash) as follows,” What is the use of Vedas to a person who does not understand that thing, in whose ether like perennial form lives all devas and the worlds? Any one who understands that great matter are the people who have attained that which should be attained.”
Seventh Brahmana
The king of Videha approached the sage Yagnavalkya and asked, ”Oh, God like sage, please explain to me the way of wearing the holy ash”. Yagnavalkya replied, ”Take Vibhuthi using the five brahma mantras starting with “sathyojatham”, chant “agnirithio Basma (ash is fire)” apply using the mantra starting with “manasthoke”. Mix it with water using mantra “triyayusham” and then apply it on head, forehead, chest, and shoulders chanting the mantra “trayambakam”. If this is followed one becomes pure and suitable for getting salvation. He would get the same effect as chanting Rudra, one hundred times. This is called Bhasma Jyothi.”
He continued, “the great sages like Samvarthaka, Aarooni, Swethakethu, Durvasa, Rupu, Nidhaga, Bharatha, Dathathreya, Raivathaka, Busunda etc got freed by wearing Vibhuthi.”

Sanathkumara approached Bhagawan Kalagni Rudra and asked him, “Bhagawan, kindly explain me the method of wearing Rudraksha.” What he told him was, “Rudraksha became famous by that name because initially, it was produced from the eyes of Rudra. During the time of destruction and after the act of destruction, when Rudra closed his eye of destruction, Rudraksha was produced from that eye. That is the Rudraksha property of Rudraksha. Just by touching and wearing this Rudraksha, one gets the same effect of giving in charity one thousand cows.”

Eighth Brahmana He who reads this Brihat Jabala Upanishad daily, would attain the purity blessed by Agni (fire God), Vayu (wind god), Surya (sun), Chandra (moon), Brahma, Vishnu and Rudra. The ones who chant Brihat Jabala Upanishad would attain that world where the Sun does not dry, where wind does not blow, where moon does not shine, where stars do not twinkle, where fire does not burn, where Yama (God of death) does not enter, where there are no sorrows, which is full of peace and pure and unalloyed happiness, which is praised by Gods like Brahma, which is meditated upon by great Yogis and from where great Yogis do not return after reaching it. This Upanishad ends with the blessing ”Om Sathya!”(long live the truth).

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Brihad-Jabalopanishad, as contained in the Atharva-Veda.

86. Dattatreya Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Once Brahma the creator asked Lord Narayana about the efficacy of the Taraka-Mantra to which the latter replied:

"Always think of Me and My glory, and be in commune with Me in the attitude 'I am Datta, the great Lord.' Such ones who meditate thus do not swirl in the recurring course of worldly existence."

Accordingly, after meditating on Lord Vishnu (Dattatreya), Brahma said: "Yes. The Brahman that is the infinite and peerless alone remains as the residuum after negation of everything else."
The one-, six-, eight-, twelve-, and sixteen-syllable mantras of Dattaatreya: The Taraka monosyllable is 'Daam'. He is the Hamsa established in all beings. 'Daam' in the lengthened form is the Paramatman. The six syllable one is 'OM, Shreem, Hreem, Kleem, Glaum, Draam. The eight-syllable one is 'Dram' or 'Draam' and then adding to it the syllables 'Da, tta, tre, ya, ya, Na, mah." The portion 'Dattatreya' is of the character of knowledge, existence, and bliss, and that of Namah is of full-blown bliss.
The twelve-syllable formula is 'Om, Aam, Hreem, Krom, Ehi Dattatreya svaha.' The sixteen-syllable formula is Om, Aim, Krom, Kleem, Klaum, Hram, Hreem, Hraum, Sauh (nine) and the five syllables constituting Dattatreyaya, and the twin syllable Svaha. The whole formula is 'Om, Aim, Krom, Kleem, Klaum, Hram, Hreem Hraum, Sauh Dattatreyaya Svaha.'
The Anushtubh-mantra of Dattaatreya
All the portions of the mantra are said to be in the vocative forms right through as 'Dattatreya Hare Krishna Unmatananda-dayaka, Digambara, Mune, Bala, Pishacha, Jnana Sagara.'
The Moola-Mantra of Dattaatreya.
This is then given as:
'Om Namo Bhagavate Dattatreyaya, Smarana-Matra-Samtushtaya!
OM salutations unto Lord Dattatreya who is propitiated by remembrance (devotion),
Maha-Bhaya-Nirvanaya, Maha-Jnana-Pradaya, Chidanandatmane -That is the dispeller of great fears, who bestows the highest character of sentience and bliss.
Balonmatta-Pishacha-Veshaya -Who is in the guise of a child, a mad-man, a devil.
Thus:
Maha Yogine Avadhutaya, Anasuyananda-Vardhanayatri-Putraya -A great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri.
Sarva-Kama-Phala-Pradaya, Bhava-Bandha-Mochanaya -Who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence.
Sakala-Vibhuti-Daya Sadhyakarshanaya Sarva-Manah-Kshobhanaya, Chiram-Jivane Vashi-Kuru, Vashi-Kuru, Akarshaya-Akarshaya, Vidveshaya, Vidveshaya, Uchataya-Uchataya, Stambhaya-Stambhaya, Maraya-Maraya Namah, Sampannaya, Namah Sampannaya, Svaha Poshaya, Poshaya, Para-Mantra Para-Yantra Para-Tantramsh Chindhi, Chindhi!
Grahan Nivaraya; Nivaraya; Vyadhiin Nivaraya, Nivaraya; Dukham Haraya, Haraya; Daridriyam Vidravaya, Deham Poshaya, Poshaya; Citttam Toshhaya, Toshhaya!
Do thou counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy.
Sarva Mantra Sarva Yantra Sarva Tantra Sarva Pallava Svaruupaya Iti Om Namah Shivaya Om!
Unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om salutations!
Om salutations unto Lord Dattatreya who is propitiated by remembrance (devotion), that is the dispeller of great fears, who bestows the highest character of sentience and bliss and who is in the guise of a child, a mad-man, a devil, a great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri, who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence. Do thou nourish my body, counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy...unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om Salutations!

He who knows all about this Vidya and practices this becomes holy, and he attains the fruits of having muttered the Gayatri, the Maha Rudra, and the Pranava innumerable times, and he is absolved of all his sins.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !
Here ends the Dattatreyopanishad, as contained in the Atharva-Veda.
87. Devi Upanishad

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

1.
All the gods waited upon the Goddess (and asked): ‘Great Goddess, who art Thou ?’

2.
She replied: I am essentially Brahman. From Me (has proceeded) the world comprising Prakriti and Purusha, the void and the Plenum. I am (all forms of) bliss and non-bliss. Knowledge and ignorance are Myself. Brahman and non-Brahman are to be known – says the scripture of the Atharvans.

3.
I am the five elements as also what is different from them. I am the

entire world. I am the Veda as well as what is different from it. I am the unborn; I am the born. Below and above and around am I.

4.
I move with Rudras and Vasus, with Adityas and Visvedevas.
Mitra and Varuna, Indra and Agni, I support, and the two Asvins.

5.

I uphold Soma, Tvastir, Pusan and Bhaga,
The wide-stepping Vishnu, Brahma, Prajapati.

6.
To the zealous sacrificer offering oblation
And pressing the Soma-juice do I grant wealth;
I am the state, the Bringer of Wealth;
Above it all, place I its protector.

7.
Whoso knows my essence in the water of the inner sea,
Attains he the Goddess's abode.

8.
Those gods said:
Salutation to the Goddess, the great Goddess !
To Siva, the auspicious, salutation, for ever more.
To blessed Prakriti, salutation !
Ever to Her we bow.

9.
Refuge I seek in Her who is the colour of fire,
Burning with ascetic ardour, Goddess resplendent,
Delighting in actions' fruits; O Thou, hard to reach,
Dispel Thy gloom.

10.
The gods engendered divine Speech;
Her, beasts of all forms speak;
The cow that yields sweet fruits and vigour –
To us may lauded Speech appear.

11.
To holy Siva, to Daksha's daughter,
To Aditi and Sarasvati,
To Skanda's Mother, Vishnu's Power,
To Night of death by Brahma lauded,
We render obeisance.

12.
Know we Great Lakshmi,
Goddess of good Fortune;

On all fulfilment do we meditate. May the Goddess inspire us !
13.
Through You, Dakshayani, was Aditi born;
She is your daughter; after her were born
The gods auspicious,
Friends of deathlessness.

14.
Love, womb, love's part, the bearer of the thunderbolt
The cave, ha-sa, the wind, the cloud, Indra;
Again the cave, sa-ka-la with Maya –
So runs the full primeval science begetting all.

15.
This is the power of Self, enchanting all, armed with the noose, the hook, the bow and the arrow. This is the great and holy Science.

16.
Who knows thus tides over grief.

17.
Divine Mother ! Salutation to you; protect us in all possible ways.

18.
She, here, is the eight Vasus, the eleven Rudras, the twelve Adityas, She is the all-gods, (those) who drink Soma and (those) who

do not; she is the goblins, the demons, the evil beings, the ghosts; she also, beings super-human, the semi-divine. She is Sattva, Rajas and Tamas. She is Prajapati, Indra and Manu. She is the planets, stars and luminous spheres. She is the divisions of time, and the form of primeval Tme. I salute Her ever:

19.
Goddess who banishes distress
Grants pleasure and deliverance alike,
Infinite, victorious, pure,
Siva, Refuge, the Giver of good.

20.
Seed all-powerful of the Goddess' mantra,
Is sky, conjoined with 'i' and fire,
With crescent moon adorned.

21.
On the single-syllabled mantra
Meditate the pure-hearted sages,
Supremely blissful;
Of wisdom the veriest oceans.

22.
Fashioned by speech; born of Brahman; the sixth
With face equipped; the sun; the left ear where

The point is; the eighth and the third conjoint.

23.
The air, with Narayana united,
And with the lip; vicce, the nine-lettered;
The letter, shall delight the lofty ones.

24.
Seated in the lotus-heart,
Resplendent as the morning sun,
Goddess, bearing noose and hook,
With gesture granting boons, dissolving fears;
Tender, three-eyed, red-robed, granting devotees
Their hearts' desires,
Thee I adore.

25.
I bow to Thee, Goddess,
Thou dispeller of gravest fears,
Vanquisher of obstacles;
Thou wearer of great Mercy's form.

26.
Brahma and others know not Her essence; so is she called the Unknowable. She has no end; so is she called the Endless. She is not grasped and so is she called the Incomprehensible. Her birth is not known and so is she called the Unborn. She alone is present everywhere, and so is she called the One. She alone wears all forms, and so is she called the Many. For these reasons is she called the Unknowable, the Endless, the Incomprehensible, the Unknown, the One and the Many.

27.
The Goddess is the source of all mantras:

Of all the words the knowledge is Her form.
Her conscious Form transcends all cognitions;
She is the witness of all emptiness.
28. Beyond Her is nothing; renowned is She
As unapproachable; afeared of life,
I bow to the inaccessible One,
Bulwark against all sins; the Pilot who
Steers me across the sea of worldly life.
29.
He who studies this Atharva Upanishad gains the fruit of repeating five (other) Atharva Upanishads; he who, having mastered this Atharva Upanishad, persists in worship.

30.
Of this vidya ten million chants

Are less than the worship's fruit.
Eight and hundred recitations thereof
Make but this rite's inauguration.
31. Who reads it but ten times,
Is released at once from sins;
Through the grace of the Goddess great,
Tides he over obstacles great.
32. Reading it in the morning one destroys the sins of the night; reading it in the evening one destroys the sins committed by day. Thus, reading both in the evening and morning, the sinner becomes sinless. Reading it midnight, too, the fourth 'junction', there results perfection of speech. Its recitation before a new image brings to it the presence of the deity. Its recitation at the time of consecration (of an image) makes it a centre of energy. Reciting it on Tuesday under the asterism Ashvini, in the presence of the great Goddess, one overcomes fell death – one who knows thus. This is the secret.
Om ! Gods ! With ears let us hear what is good;

Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

88. Ganapati Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Auspiciousness to those who hear ----thus the Santi.

1.
Om Gam. I bow to Ganapati.

2.
You clearly are the tattva. You alone are the creator. You alone are

the maintainer. You alone are the destroyer. Of all this you certainly are Brahman. You plainly are the essence.

3.
Always I speak amrta. The truth I speak.

4.
Protect me. Protect the speakers. Protect the hearers. Protect the givers. Protect the holders. Protect the disciple that repeats. Protect that in the east. Protect that in the south. Protect that in the west. Protect that in the north. Protect that above. Protect that below. Everywhere protect! Protect me everywhere!

5.
You are speech. You are consciousness. You are bliss. You are Brahman. You are being-consciousness-bliss. You are the non-dual. You are plainly Brahman. You are knowledge. You are intelligence.

6.
You create all this world. You maintain all this world. All this world is seen in you. You are earth, water, air, fire, ether. You are beyond the four measures of speech. You are beyond the three gunas. You are beyond the three bodies. You are beyond the three times. You are always situated in the muladhara. You are the being of the three Saktis. You are always meditated on by yogins. You are Brahma, you are Visnu, you are Rudra, you are Agni, you are Vayu, you are the sun, you are the moon, you are Brahma, bhur-bhuvah-svar.

7 Ga is the first syllable, after that the first letter, beyond that m, then the half-moon all together. Joined with m, this is the mantra form.
8 The letter ga is the first form, letter a the middle form, m the last form. Bindu the higher form, nada the joining together, samhita the junction. This is the vidya of Lord Ganesa.
9 Ganaka is the seer, nricad-gayatri the metre, Sri Mahaganapati the devata. Om ganapataye namah.
10 Let us think of the one-toothed, let us meditate on the crooked trunk, may that tusk direct us.
11.

One tusk, four arms, carrying noose and goad, with his hands dispelling fear and granting boons, with a mouse as his banner.

12.
Red, with a big belly, with ears like winnowing baskets, wearing red, with limbs smeared with red scent, truly worshipped with red flowers.

13.
To the devoted a merciful deva, the maker of the world, the prime cause, who at the beginning of creation was greater than nature and man.

14.
He who always meditates thus is a yogin above yogins.

15.
Hail to the lord of vows, hail to Ganapati, hail to the first lord, hail unto you, to the big-bellied, one-tusked, obstacle-destroyer, the son of Siva, to the boon-giver, hail, hail!

16.
He who studies this atharva text moves towards Brahma. He is always blissful. He is not bound by any obstacles. He is liberated from the five greater and the five lesser sins. Evening meditation destroys the unmeritorious actions of the night. At both evening and morning he is liberated from the bad and he attains dharma, artha, kama and moksa.

17.
This atharva text should not be given to those not pupils. If from delusion a person so gives, he is a bad person.

18.
He who wants something may accomplish it by 1,000 recitations of this. He who sprinkles Ganapati with this becomes eloquent. He who recites this on a fourth day becomes a knower of vidya. This is an artharva saying: ‘‘He who moves towards Brahmavidya is never

afraid.’’ He who worships with fried grains becomes famous and becomes intelligent. He who worships with sweet-meat (modaka) gains the desired fruit. He who worships with samit and ghee by him all is attained, all is gained by him. He who makes eight brahmËnas understand this becomes like the sun’s rays. In a solar eclipse, in a great river, or in front of an image having recited (this) he gets accomplished in the mantra. He becomes liberated from great obstacles. He is freed from great misfortunes.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !

Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Ganapati Upanishad, as contained in the Atharva-Veda.

89. Garuda Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Om! That (world) is a complete whole. This (world) too is a complete whole. From the complete whole only, the (other) complete whole rose. Even after removing the complete whole from the (other) complete whole, still the complete whole remains unaltered and undisturbed. Om Shanti! Shanti! Shanti!
I will preach the Brahman – science. Brahman taught it to Narada, Narada to Brhatsena, Brhatsena to Indra, Indra to Bharadvaja, Bharadvaja to his puils who desired to preserve their life.
(He taught them the science) which achieves this, which achieves good, removes poison, destroys poison, overcomes poison and annihilates poison:
“Struck is the poison, annihilated is the poison, destroyed is the poison; it is struck by Intra’s thunder-bolt, Svaha! May it originate from snakes, from vipers, from scorpions, from cankers, from salamanders, from amphibious animals or from rats”.
“May you be Anantaka’s messenger, or be Anantaka himself! May you be Vasuki’s messenger, or be Vasuki himself! May you be Taksaka’s messenger, or be Taksaka himself! May you be Karkotaka’s messenger, or be Karkotaka himself! May you be Samkhapulika’s messenger, or be Samkhapulika himself! May you be Padmaka’s messenger, or be Padmaka himself! May you be Maha Padmaka’s messenger, or be Maha Padmaka himself! May you be Elapatraka’s messenger, or be Elapatraka himself! May you be Mahailapatraka’s messenger, or be Mahailapatraka himself! May you be Kalika’s messenger, or be Kalika himself! May you be Kulika’s messenger, or be Kulika himself! May you be Kambalasvatara’s messenger, or be Kambalasvatara himself!” For twelve years snakes do not bite him who hears this great science on the new moon night. The snakes do not bite him as long as he lives who, having recited this great science on the new moon night, wears it (as an amulet).
He who teaches it to eight Brahmanas he releases (from the effects of snake bite) by merely touching with grass, with a piece of wood, with ashes. One who teaches it to a hundred Brahmanas, he releases by a
mere glance. One who teaches it to a thousand Brahmanas, he releases

by the mere thought – he releases it by the mere thought.
Thus spake the exalted Brahman – the exalted Brahman. This is the

essence of the Garuda Upanishad.

Om! That (world) is a complete whole. This (world) too is a complete whole. From the complete whole only, the (other) complete whole rose. Even after removing the complete whole from the (other) complete whole, still the complete whole remains unaltered and undisturbed. Om Shanti! Shanti! Shanti!
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !

Let there be Peace in the forces that act on me !
Here ends the Garuda Upanishad, as contained in the Atharva-Veda.

90. Gopala-Tapaniya Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Chapter One

1.
Om namah. I offer my respectful obeisances to Sri Krishna, whose form is eternal and full of knowledge and bliss, who is the rescuer from distress, who is understood by Vedanta, who is the supreme

spiritual master, and who is the witness in everyone’s heart.

2.
Om. Some sages said to the demigod Brahma: “Who is the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become known? Who created this world.

3.
Brahma replied to them: “Krishna is the Supreme Personality of Godhead. Death fears Govinda. By understanding Gopijanavallabha everything becomes known. By pronouncing the word “svaha” the Personality of Godhead created the world.

4.
They then said: “Who is Krishna? Who is Govinda? Who is Gopijanavallabha? What is Svaha?”

5.
To them Brahma said: “Krishna means He who delivers from sin, Govinda means He who is famous on the earth, in the Vedas, and among the surabhi cows, Gopijanavallabha means He who enchants the gopis, and Svaha means the potency of the Supreme. All these names refer to the Supreme Personality of Godhead.

6.
One who meditates on this Supreme Personality of Godhead, glorifies Him, and worships Him, becomes liberated. He becomes liberated.

7.
They said: What is His form? What is His glorification? How does one worship Him? Please describe this to us

8-9. Brahma said: He appears like a cowherd boy. His complexion is like a monsoon cloud. He stays under a desire-tree. The following verses describe Him.
10.
Meditating with all his heart on Lord Krishna, whose eyes are handsome lotus flowers, whose complexion is a monsoon cloud, whose garments are lightning, who has two arms, who is rich in

transcendental knowledge, who wears a garland of forest flowers, who is the supreme controller, who is surrounded by gopas, gopis, and surabhi cows, who rests under a sura-druma tree, who is decorated with splendid ornaments, who stands in the middle of a red lotus flower, and who is served by breezes that have touched the Yamuna’s waves, a person becomes free from repeated birth and death.

11.
This mantra should be repeatedly chanted: “klim krishnaya govindaya gopijanavallabhaya svaha”.

12.
By chanting these five names one attains the Supreme Personality of Godhead, whose potencies are manifested as the heavenly planets, the earth, sun, moon, and fire.

13.
A person who even once chants the mantra “Klim krsnaya govindaya gopijanavallabha svaha” quickly attains the association of Lord Krishna. He does not attain any other result.

14.
Devotional service to Lord Krishna is performed when the heart no longer desires any material benefit to be obtained in this life or the next. This is freedom from the bonds of karma.

15.
Many brahmanas worship Krishna. Many worship eternal Govinda. Gopijanavallabha maintains the worlds. Powerful Svaha moves the universe.

16.
Although originally one, air becomes the five life-airs in the bodies of all living entities. In the same way, for the benefit of the world Lord Krishna appears as these five words.

17.
They said: Please describe the worship of Govinda, the Supersoul, who maintains everything.

18.
Brahma said: The Lord's altar should be a golden lotus with eight

petals. Within that lotus should be placed two triangles and the mantra klim krsnaya namah, the Kama-gayatri (klim krsnaya govindaya gopijanavallabhaya svaha), and the ananga-gayatri (kamadevaya sarva-jana-priyaya sarva-jana-sammohanaya jvala jvala prajvala prajvala sarva-janasya hrdayam me vasam kuru kuru svaha) should be written there. then anga should be offered with the sula-matra (astraya phat). Then one should worship the Lord's expansions, beginning with Rukmini, the devotees headed by Indra, the devotees headed by King Vasudeva, the devotees headed by Arjuna, and the devotees headed by Indranidhi.

19.
He who at sunrise, noon and sunset, makes various offerings to the Deity, obtains everything. He obtains everything.

20.
In this matter there are the following verses: Lord Krishna is the worshipable, all-pervading supreme controller, and although He is one, He manifests in many forms. They who are intelligent worship Him as He stands on His altar. They, and not others, attain eternal happiness.

21.
The brahmanas, who worship, as He stands on His altar, the one greatest among the eternals and greatest among conscious persons, the one who fulfils the desires of the many, they, and not others, attain perfection.

22.
To they who always diligently worship Lord Visnu's transcendental form, the Lord, in His original form as a cowherd boy, shows His lotus feet.

23.
It was Krishna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past. They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees.

24.
To they who chant the five-word mantra with om and govinda (om krsnaya govindaya gopijanavallabha svaha) the Lord reveals His own form. Therefore, to attain transcendental peace, they who desire liberation should regularly chant this mantra.

25.
From this five-word mantra have come all other govinda-mantras in human society, including the ten-syllable govinda-mantra chanted by Indra's followers and by they who desire opulences.

26.
They asked: Please tell us the nature of this mantra.

27-28. Brahma said: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Sri Krishna, in the dress of a cowherd boy. With devotion in my heart I bowed down before Him. He gave me the eighteen-syllable mantra to be used for the activity of creation, and then He disappeared.
29.
When I desired to create the universe He again appeared before me, showing me in these syllables the universe that was to be.

30.
From the letter k, I created water, from the letter l, earth, from the letter i, fire, from the letter m, the moon, and from the entire word klim, the sun. From the word krsnaya, I created ether, from govindaya, air, from gopijanavallabha, knowledge and the surabhi cows, and from svaha, men, women, and everything else. Everything else.

31.
By worshipping Him, Shiva became free from illusion, and by chanting this mantra in a solitary place, he attained the Lord.

32.
The demigods gaze at Visnu's abode, which is like a splendid sun in the sky.

33.
Therefore one should regularly chant this mantra. One should regularly chant this mantra.

34.
Some have said that from the first word of this mantra earth was created, from the second word water, from the third fire, from the fourth air, and from the fifth ether. To attain liberation one should chant this five-word Vaishnava mantra, which reveals Lord Krishna.

35.
About this are the following verses: One should chant this mantra, of which from the first word the element earth came, from the second word water, from the third fire, from the fourth air, and from the fifth ether.

36.
By chanting this mantra Shiva entered Lord Visnu's eternal spiritual abode.

37.
That spiritual world, completely pure, uncontaminated, free from suffering, free from greed and all other vices, and identical with this five-word mantra, is manifested from Lord Vasudeva. It is not separate from Him.

38.
With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire tree in Vrndavana, and who is this five-word mantra.

39.
Om namah. To Lord Govinda, who is the form of the universe, the creator. maintainer, and destroyer of the universe, the master of the universe, and the universe itself. I offer my respectful obeisances.

40.
Obeisances to Lord Govinda, whose form is full of knowledge, whose form is full of supreme bliss, who is all-attractive, and who is the master of the gopis.

41.
Obeisances to Him, His eyes lotus flowers. Obeisances to Him,

garlanded with lotuses. Obeisances to Him, His navel a lotus. Obeisances to Him, the husband of the goddesses of fortune.

42.
Obeisances to Lord Govinda, handsome with a peacock-feather crown, identical with Balarama, His intelligence sharp, and He the swan in the Manasa lake of the goddess of fortune's thoughts.

43.
Obeisances to Him, the death of Kamsa and his allies, the killer of Kesi and Canura, the object of worship for Siva, and the chariot-driver of Arjuna.

44.
Obeisances to Him, the cowherd boy fond of playing the flute, the crusher of Kaliya, the person who walks on the Yamuna's shore and whose earrings gracefully swing to and fro.

45.
Obeisances to Sri Krishna, the protector of the surrendered souls. Obeisances to Him, the expert dancer garlanded with the gopi's lotus glances.

46.
Obeisances to Him, the death of sin, the lifter of Govardhana Hill, the end of Putana's life, the thief of Trnavarta's life.

47.

Obeisances to Sri Krishna, decorated with a golden necklace, charming, pure, the enemy of impurity, one without a second, the greatest.

48.
Be kind, O blissful one. Be kind, O Supreme Lord. O Lord, please rescue me, bitten by the snake of physical and mental pain.

49.
O Krishna, O husband of Rukmini, O enchanter of the gopis, O master of the universe, please rescue me, drowning in the ocean of repeated birth and death.

50.
O Kesava, O Narayana, O Govinda, O Janardana, O source of all transcendental bliss, O Lord who rescues the devotees from distress, O Madhava, please rescue me.

51.
Brahma said: As I worship Him, so should you. Chanting this five-word mantra, and meditating on Lord Krishna, you will transcend the world of birth and death.

52.
One who chants this five-word mantra easily attains His transcendental abode.

53.
Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. Even the powerful demigods cannot approach Him.

54.
Therefore, Krishna is the Supreme Personality of Godhead. One should meditate upon Him, glorify Him, serve Him and worship Him. Om tat sat.

Chapter Two
1-2. Once, after they had passed the entire night with Him, the passionate girls of Vraja spoke to the cowherd boy Krishna, who is the Supreme Personality of Godhead, and He also spoke to them.
3.
The gopis said: To what brahmana should charity be given?

4.
Krishna said: Durvasa.

5.
The gopis said: How will we cross the Yamuna's waters and approach Him, from whom great blessings will come?

6.
Krishna said: Say the words Krishna, the brahmacari, and the

Yamuna will give you a path.

7.
By remembering Me a shallow person becomes deep. By remembering Me an impure person becomes pure. By remembering Me an impious person becomes pious. By remembering Me one full of material desires becomes desireless. By remembering Me a fool becomes learned.

8.
After hearing these words, they meditated on Durvasa, and with these words crossed the Yamuna. They went to the very sacred asrama and bowed down before Durvasa Muni, the best of sages. They gave to the brahmana delicious foods made with milk and ghee.

9.
Pleased, he bathed, ate, blessed them, and gave them permission to go.

10.
They said: How will we cross the Yamuna?

11.
He said: Meditate on me as a sage that eats only durva grass, and the Yamuna will give you a path.

12.
Gandharvi (Srimati Radharani), the best among them, reflected for a moment.

13.
She said: How is Krishna a brahmacari? How is this sage a person that eats only durva grass?

14.
Accepting Her as their leader, the other girls became silent.

15.
Durvasa Muni replied: Sound is contained within the element of ether, although sound and ether are different. Sound is contained within ether. This ether does not know. I am spirit. How can I be a materialistic enjoyer.

16.
Touch is contained within the element of air, although touch and air are different. Touch is contained within air. This air does not know. I am spirit. How can I be a materialistic enjoyer?

17.
Form is contained within the element of fire, although form and fire are different. Form is contained within fire. This fire does not know. I am spirit. How can I be a materialistic enjoyer?

18.
Taste is contained within the element of water, although taste and waste are different. Taste is contained within water. This water does not know. I am spirit. How can I be a materialistic enjoyer?

19.

Aroma is contained within the element of earth, although aroma and earth are different. Aroma is contained within earth. This earth does not know. I am spirit. How can I be a materialistic enjoyer?

20.
It is the mind that remains among the senses and accepts them.

21.
When spirit is everything how does one think? Where does one go? I am spirit, how can I be a materialistic enjoyer?

22.
Your beloved Krishna is the original creator of the two kinds of bodies.

23.
On the tree of the body are two birds. One is an expansion of the Supreme Personality of Godhead. He is a witness. The other is an enjoyer. They are an enjoyer and a non-enjoyer. The first enjoys, and the second is Krishna.

24.
In Him we do not find material so-called knowledge and ignorance. This ignorance and real knowledge are different. How can Krishna, who is full of real knowledge, become a materialistic enjoyer?

25-26. He who lusts after pleasure is lusty. He who does not lust after pleasures is not lusty.
27.
Krishna, who is free from birth and death, who is unchanging, who cannot be cut, who stays by the Yamuna, who stays among the surabhi cows, who protects the surabhi cows, who stays among the cowherd boys, who stays in all the Vedas, who is glorified by all the Vedas, who has entered all living entities, and who controls all living entities, is your husband.

28.
Gandharvi (Radha) said: Why has the Supreme Personality of Godhead taken birth among us as a cowherd boy? O sage, how do you know this about Krishna? What is His mantra? What is His abode? Why has He taken birth in Devaki's womb? Who is His elder brother Balarama? How is He worshipped? Why has the Supreme Personality of Godhead, who is far above the world of matter, descended to this Earth?

29.
He said: In the beginning only Lord Narayana existed. In Him the material worlds are woven as thread on a loom. From His lotus heart the demigod Brahma was born.

30.
When Brahma performed severe austerities, Lord Narayana granted him a boon.

31.
Brahma chose a question.

32.

Lord Narayana granted his request.

33-34. Brahma said: Among Your many incarnations, which is the best, the one that makes humans and demigods happy, the one that, remembering Him, they become liberated from repeated birth and death? Why is this incarnation the best?
35.
Lord Narayana said:

36.
As on the summit of Mount Meru are seven cities that fulfil all desires, so on the Earth are seven cities that fulfil desires and grant liberation. Among them the city of Gopala Puri is directly the spiritual world.

37.
In this city the desires of the demigods and all other creatures are all fulfilled and everyone attains liberation.

38.
Protected by My cakra, this city if Mathura, or Gopala Puri, stands in this world as a lotus stands in a lake.

39.
Gopala Puri contains these forests:

1.
the great forest of Brhadvana,

2.
Madhuvana, the former residence of the Madhu demon,

3.
Talavana, full of palm trees,

4.
delightful Kamyavana,

5.
great Bahulavana,

6.
Kumudavana, full of lotus flowers and water lilies,

7.
Khadiravana, full of Khadira trees,

8.
Bhadravana, the favourite spot of Lord Balarama,

9.
Bhandiravana, the great forest of Banyan trees,

10.
Srivana, the abode of the goddess of fortune,

11.
Lohavana, the former residence of the demon Loha, and

12.
Vrndavana, ruled by the goddess Vrnda-devi.

40.
In these forests the demigods, human beings, Gandharvas, Nagas, and Kinnaras sing and dance.

41.
The twelve Adityas, eleven Rudras, eight Vasus, seven sages, Brahma, Narada, five Vinayakas, Viresvara, Rudresvara, Ambikesvara, Ganesvara, Nilakanthesvara, Visvesvara, Gopalesvara, Bhadresvara, and 24 other lingas reside there.

42.
These forests are divided into two groups:

1.
Krishnavana, or Krishna's forests, and 2.Bhadravana, or Balarama's forests. Among these twelve forests some are sacred and others are most sacred.

43.
There the demigods stay. There the perfect beings attained perfection.

44.
In this place are a Deity of Rama, a Deity of Pradyumna, a Deity of Aniruddha, and a Deity of Krishna.

45.
In this way there are twelve Deities in the forests of Mathura.

46.
The Rudras worship the first Deity, Brahma worships the second, Brahma's sons worship the third, The Maruts worship the fourth, the Vinayakas worship the fifth, the Vasus worship the sixth, the sages worship the seventh, the Gandharvas worship the eighth, the Apsaras worship the ninth, the tenth Deity is now invisible, the eleventh Deity has gone to His own planet, and the twelfth Deity is now on the Earth.

47.
They who worship this Deity surpass death and attain liberation. They cross beyond the three-fold miseries of birth, old-age and death.

48.
There are these verses: Lord Krishna, accompanied by His three potencies, and by Balarama, Aniruddha, Pradyumna, and Rukmini, stays in delightful Mathura Puri, which is worshipped by Brahma and the other demigods and protected by the conch, cakra, club, and sarnga bow. These four names are identical with the name Om.

49.
One should think: I am spiritual, beyond material passion. One should think: I am Lord Gopaka's. In this way one attains liberation. He realizes his spiritual nature. He becomes a knower of spirit.

50.
Because since the beginning of creation He lovingly protects (alati) the conditioned souls (gopa), He is known as Gopala. Om tat sat. I am a spirit. I am a part-and-parcel of Krishna. My spiritual form is eternally full of bliss. Om.

51.
The Supreme Personality of Godhead is therefore known as Gopala.

52.
With all one's heart one should think: I am Gopala's.

53.
Lord Gopala is unmanifest, limitless, and eternal.

54.
Lord Narayana continued: O Brahma, decorated with a forest-flower garland, and holding a conch, disk, mace and lotus, I will reside eternally in Mathura.

55.
O Brahma, he who with all his heart meditates on Me, whose form is the resting place of all forms, whose form is supremely powerful and splendid, whose form is wonderful, and who has no material form, goes to MY abode. Of this there is no doubt.

56.
O Brahma, a resident of this earth planet who remains in the district of Mathura and worships Me as I appear in the form of the Deity, becomes very dear to Me.

57.
You should always worship Me as Krishna in Mathura.

58.
Four kinds of men worship Me.

59.
Following the devotional process prescribed for the age, intelligent devotees in this world worship Lord Gopala, who is accompanied by His elder brother Balarama and queen Rukmini.

60.
I am unborn, eternal Gopala. I am eternal Pradyumna. I am Rama.

I am Aniruddha. He who is intelligent worships Me.

61.
Free from all impure desires, the residents of Krishnavana and Bhadravana worship Me, following the regulations of bhakti I Myself have spoken.

62.
Even they who formerly rejected the principles of religion and were swallowed up by the age of Kali, may become devoted to Me, and also reside in Mathura.

63.
Anyone who becomes My sincere devotee becomes very dear to Me. As dear as You and Your sons are, as dear as Shiva and hid associates, as dear as the goddess of fortune, Laksmi.

64.
Brahma said: How has the one Supreme Personality of Godhead become four Deities? How has the single sacred syllable om become many?

65.
The Lord said to him: Before the material world was manifest, only the Supreme Personality of Godhead, who is one without a second, existed. From Him came the impersonal Brahman. From that came the syllable om. From om came the mahat-tattva. From the mahat-tattva came false-ego. From false-ego came the five tanmatras. From them came the elements. Om is covered by these things.

66.
I am the sacred syllable. I am om. I am ageless, deathless, nectarean, the fearless Supreme Great. I am liberated. I am unchanging.

67.
The eternal Supreme Personality of Godhead manifested Himself as the all-pervading universal form. In the same way the Lord, who is one without a second, by His transcendental potency expanded Himself into four.

68.
The sacred syllable om consists of three letters: a, u and m. Balarama, the son of Rohini, is the letter a. Splendid Pradyumna is the letter u.

69.
Intelligent Aniruddha is letter m. Lord Krishna, in whom the entire universe rests, is the ardha-matra letter (m), which completes the syllable om.

70.
Rukmini is Lord Krishna’s wife. She is the creator of the worlds and the root of material nature.

71.
The Vedic literatures explain that the goddess of fortune appeared among the women of Vraja. Learned transcendentalists say that the Lord’s potency is the syllable om.

72.
Therefore, all-pervading Lord Gopala is the syllable om.

73.
Learned transcendentalists declare that the syllable om is not different from the sacred syllable klim.

74.
He whom meditates on Me as I appear in Mathura attains liberation.

75-78. In his mind one should meditate on Me standing on the blossomed eight-petaled lotus of the heart, My two feet marked with conchshell, flag and umbrella, MY chest marked with srivatsa and splendid with the kautabha gem, My four arms holding the conch, cakra, mace, and sarnga bow, My arms decorated with armlets. MY neck splendid with a flower garland, My head circled by a splendid crown, My ears decorated with glistening shark-shaped earrings, MY form splendid and handsome, holding a flute and buffalo-horn bugle, and granting fearlessness to the devotees.
79.
When the entire universe is churned (mathyate) by the churning-

rod of spiritual knowledge, the butter produced is the Supreme Personality of Godhead in Mathura. That is why it is called Mathura.

80.
In my heart I meditate on the material world with its eight dik-palas (protectors of the directions) as a blossomed lotus flower growing in the ocean of repeated birth and death.

81.
The sun and moon are the splendour of My body. Golden Mount Meru is My splendid flag. Brahmaloka as My umbrella. The seven lower planetary systems are My feet.

82.
I am marked with srivatsa and svarupa. Therefore the learned sages call me Srivatsa-lanchana (marked with srivatsa).

83.
Aware of My supremacy, the sages declare that the splendour of the sun, moon, fire, and eloquent speech has come from My glittering Kaustubha jewel.

84.
The four arms of My universal form are goodness, passion, ignorance, and false-ego. The five material elements are the conchshell I carry in the hand that is the mode of passion.

85.
Childishness is said to be the cakra, the original illusory potency the Sarnga bow, and the universe the lotus flower in the hand of the universal form.

86.

The origin of ignorance is known as the club I always carry in My hand.

87.
Religion, economic development, and sense-gratification are the splendid bracelets that eternally decorate the wrists of My universal form.

88.
The neck, said to be the qualityless Brahman, is garlanded by the

first unborn. O Brahma, your mind-born sons have elaborately described this garland.

89.
The sages say that My eternal form is the crown.

90.
The two things above the changing material world are My two glittering earrings.

91.He who meditates in this way is eternally dear to me. He attains liberation. He becomes liberated. I give Myself to him.
92.
O Brahma, I have said all that will be about My two forms: one made of the modes of nature, and the other beyond the modes of nature.

93.
Brahma said: What are the ornaments worn by the Deities You have described? How do the Maruts, Rudras, Brahma, sons of Brahma, Vinayakas, twelve Adityas, Vasus, Apsaras, and Gandharvas worship them? Who is the Deity that has gone to His own abode? Who is the Deity now invisible? Who is the Deity the humans worship?

94.
Lord Narayana said to him: these twelve unmanifested transcendental Deities are present on all planets, among all demigods and all human beings.

95.
As a Rudra among the Rudras, as a Brahma among the followers of Brahma, as a demigod among the demigods, as a human being among the humans, as the destroyer of obstacles (Ganesa) among the Vinayakas, as Surya Narayana among the Adityas, as a Gandharva among the Gandharvas, as an Apsara among the Apsaras, and as a Vasu among the Vasus, My form, which fulfils desires, is present even when it is invisible. Whether visible or invisible in this world, My form is always stays in My own abode.

96.
My form is also present as the Deity of ignorance, the Deity of passion, and the Deity of Goodness.

97.
My humanlike form, which is eternal and full of transcendental knowledge, is present in devotional service.

98.
Om. Obeisances to the Supersoul, who is present in the life-breath. Om tat sat. Bhu Bhuvah and Svah. Obeisances, obeisances to Him, the Supersoul, who is present in the life-breath.

99.
Obeisances to Sri Krishna, who is Govinda and Gopijanavallabha, Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.

100. Om. Obeisances to the Supersoul, who is present in the apana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the apana air.
101. Om. Obeisances to Krishna, who is Vasudeva, Sankarsana, Pradyumna, and Aniruddha. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
102. Om. Obeisances to the Supersoul, who is present in the sama air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the same air.
103. Om. Obeisances to Sri Krishna, who is Sri Rama. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
104. Om. Obeisances to the Supersoul, who is present in the udana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the udana air.
105. Om. Obeisances to Krishna, the son of Devaki. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him
106. Om. Obeisances to the Supersoul, who is present in the vyana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the vyana air.
107. Om. Obeisances to the Supreme Personality of Godhead, whose original form is that of a cowherd boy. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
108. Om. Lord Gopala is the Supersoul, present in the primordial material energy. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
109. Om. Lord Gopala is the Supersoul, present in the senses. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
110. Om. Lord Gopala is the Supersoul, present in the material elements. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
111. Om. Lord Gopala is the Supreme Person. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
112. Om. Lord Gopala is the Supreme Brahman. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
113. Om. Lord Gopala is the Supersoul in the heart of all beings. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
114. Om. Surpassing wakefulness, sleep, and deep sleep, Lord Gopala is beyond the transcendence of the impersonalists. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.
115. The one Supreme Personality of Godhead is hidden within everything. He is all-pervading. He is in everyone’s heart. He witnesses everyone’s activities. He lives in everyone’s heart. He is the witness. He is consciousness. His is transcendence. He is beyond the modes of nature.
116. Obeisances to Rudra. Obeisances to Aditya. Obeisances to Vinayaka. Obeisances to Surya. Obeisances to Vidya-devi. Obeisances to Indra. Obeisances to Agni. Obeisances to Yama. Obeisances to Nirrti. Obeisances to Varuna. Obeisances to Vayu. Obeisances to Kuvera. Obeisances to Isana. Obeisances to Brahma. Obeisances to all the demigods.

117. After giving these most pious prayers to Brahma, who was rapt in meditation on the Lord's transcendental form, and after giving him the ability to create the universe, Lord Narayana disappeared.
118. As these instructions were heard from Brahma, Brahma's sons, and Narada, so I have spoken them. O Gandharvi (Radha), now You may go to Your own home.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !

Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Gopala-Tapaniyopanishad, as contained in the Atharva-Veda.
91. Hayagriva Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Chapter

Hari Om. Narada approached Lord Brahma and requested him, "Oh, God please teach me that knowledge of Brahman by which all sins can be destroyed quickly and the wisdom of Brahman is realized and one is blessed with all the wealth." Lord Brahma told as follows: The one who masters the mantras for which Lord Hayagreeva is the master would know Sruthi (heard knowledge), Smrithi (memorized knowledge), Ithihasas (history) and Puranas (epics) and would be blessed with all types of wealth. Those Mantras are as follows: 1.1
Hey, Lord Hayagreeva, who is the form of the holy mind, who saves everybody and who is the King of Knowledge, Salutations to you, Swaha, Swaha. 1.2
Hey , Lord Hayagreeva, who has the form of Rig, Yajur and Sama Vedas, who brought these Vedas to earth, who has the shape of the singing of Pranava, and who has a horse head, Salutations to you, Swaha, Swaha. 1.3
Hey Lord Hayagreeva, who is being sung by the song of Pranava, who is the God for all those Gods of words, who is the personification of all Vedas, and who is beyond thought, teach us everything . Salutations to you, Swaha, Swaha. 1.4

For the 29 lettered mantra of Hayagreeva, Brahma, Athri ,Surya and Bhargava are the sages, Gayathri, Trushtup and Anushtup are the meters, God is Hayagreeva himself, root is the sound “Lhowm (hsowm), Strength (Shakthi) is Hoham, Keelaga (the nail) is Lhoom (Shoom), Viniyoga is Bhoga, Moksha and the symbolic rite with hands is the letters Aa, Uu and Ma.
The prayer is:
I meditate on that Hayagreeva,
Who has the glitter of the full moon,
Who holds the conch, wheel, the great stamp and the book in his

hands.

The 29 lettered Hayagreeva mantra is:

Om Sreem, lhowm (Hsowm),
Om Namo Bhagawathe, Hayagreevaya, Vishnave, Mahyam, Medham,
Pragnam, Prayascha Swaha! 1.5

The 28 lettered Hayagreeva mantra is:

Om, Sreem, Im, Im, Im , Kleem, Kleem, Sow, Sow, Hreem, Om Namo
Bhagawathe, Mahyam, Medham Pragnam, Prayascha Swaha! 1.6

Second Chapter

I will now tell you that ‘Hayagreeva knowledge’ of Brahman which is
of one letter. That is the root letter Lhoum (hsoum). Among all the
roots, this Hayagreeva single letter root is the king of mantras. 2.1

Chanting of the mantra “Lhoum (hsoum) Amrutham Kuru Swaha!”,
gives one the mastery over words, wealth and the eight occult powers.

The mantra “Lhoum (hsoum) Sakala Samrajya Sidhim Kuru Kuru Swaha” tells us the secret of the great Vedic sayings like “Pragnanam Anandam Brahma (Brahmam is the realized happiness)”, “Tat Tvam Asi (You are it)”, “Ayam Atma Brahma (My soul is Brahma)” and “Aham Brahmasmi (I am Brahmam)”. The same letter “Lhoum” and “hsoum” are the same vowels though different and give worldly pleasures and salvation respectively. 2.3
After the chanting of Hayagreeva Mantra, it is normal to chant the Vedic mantras starting with
1.Yad Vak Vadanthi…. 2. Gowrimimaya… 3 Oshtapidhana and 4. Sa Sarpareeramathim…… 2.4-2.7
One who reads this ‘Hayagreeva knowledge’ of Brahmam on the Ekadasi day, would become a great man because of the blessings of Hayagreeva. He would get salvation. Upanishad says, "the knowledge of Brahmam which is taught with the mantra ending with 'Om Namo Brahmane’ would never leave his heart".
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !

May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being!
Om! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Hayagrivopanishad, as contained in the Atharva-Veda.

92. Krishna Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

When the sages living in the forest visited Sri Ramachandra who was the incarnation of the ever joyful God and who was extremely pretty, they became surprised and forgetting themselves said, “We want to embrace you, Oh Lord.” The God told them, “When I reincarnate as Lord Krishna, you will be born as Gopis and then you can embrace me.”[Their wish was fulfilled in Krishnavatara.] 1
During the time of incarnation of the Lord as Krishna, Gokula became the forest heaven. Those who had done penance earlier became trees in that forest. Characters like miserliness and anger became Asuras. The Kali period which was coming was postponed till the reincarnation period was over. That Hari who was very pretty reincarnated himself as a Gopa Boy. His playful nature (play with the world) was an unknowable secret. Because of that the world was enchanted. Upanishads and portions of Vedas came in the form of 16108 maidens. The "mercy" was born as mother Rohini and the “earth mother” was born as Sathya Bhama. “Humility” was born as Krishna’s friend Sudhama. “Control of senses” was born as Sage Udhawa and “Truth” was born as Sage Akroora. The broken curd pots became to Krishna the ocean of milk so that he can play with it. This reincarnation was meant to destroy his enemies and to protect good people. The sword in the hand of Krishna was the God of destruction, the Maheswara himself. Sage Kasyapa was born as the mortar in Yasodha’s house and The God mother Adithi became the rope which tied Krishna to the mortar. Kali who destroys all enemies was the mace. The bow called Saranga was the illusion of the God. The harvest season of Sarad became the meals in his house. The lotus he held playfully was the seed for the world. Though the world was not different from all these, it appeared as if it was different. Similarly God himself did not have any differences. And the Vaikunta of those people who live in heaven was brought down to the world. The people who have understood this truly would get the result of their good deeds. They would get themselves released from the ties of the body and attain salvation.
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Krishnopanishad, as contained in the Atharva-Veda.

93. Maha Vakya Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

God Brahma said:

I would explain this Upanishad based on inside experience. The personal knowledge “that this Sun is Brahman” is got by chanting Ajabha Gayatri viz., “Hamsa Soham.” The ever joyous Paramatma would set in if, after controlling Prana and Apana by Pranayama, and attaining it (pranayama) by constant and long practice of Pooraka and Rechaka (macro, micro as well as together) and making the mind concentrate on the same Brahman in three stages. It would shine like one thousand suns and would be complete like the shoreless sea. That experience is neither Samadhi nor Yoga Sidhi and nor mixing of the mind. That is merging with Brahman as Brahman is always single.
The sages who experience this tell as follows: I know that Purusha with the shining light who is beyond darkness, who makes shapes, who names them, who provides for them and who is the brave Purushotama. The one who finds out that Purusha, who was announced as Para Brahman by Brahma in the primitive times and who was found out by Indra in all the four directions, attains the deathless state in this birth itself. There is no other method for salvation. I am that sun who is the ethereal light. I am that Siva who is that sun of Knowledge. I am the very clean light of Atma. I am all the light that we know. Om.
Whoever reads this Upanishad of Atharva-Veda gets the same holy effect as reading the complete Vedas. He would definitely attain the place of Maha Vishnu.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !

May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Maha-Vakyopanishad, as contained in the Atharva-Veda.

94. Mandukya Upanishad

Om ! O gods, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious;
May we, while offering our praise to gods
With our bodies strong of limbs,
Enjoy the life which the gods are pleased to grant us.
May Indra of great fame be well disposed to us;
May the all-knowing (or immensely wealthy) Pusha be propitious to

us;
May Garuda, the vanquisher of miseries, be well pleased with us;
May Brihaspati grant us all prosperity.
Om ! Peace ! Peace ! Peace !

1.
All this is the letter Om. A vivid explanation of this (is begun). All that is past, present, and future is but Om. Whatever transcends the three periods of time, too, is Om.

2.
All this is certainly Brahman. This Self is Brahman. This Self, as such, is possessed of four quarters.

3.
(The Self) seated in the waking state and called Vaisvanara who,

possessed of the consciousness of the exterior, and seven limbs and nineteen mouths, enjoys the gross objects, is the first quarter.

4.
(The Self) seated in the state of dream and called Taijasa who, possessed of the consciousness of the interior, and seven limbs and nineteen mouths, enjoys the subtle objects, is the second quarter.

5.
Where the sleeper desires not a thing of enjoyment and sees not any dream, that state is deep sleep. (The Self) seated in the state of deep sleep and called Prajna, in whom everything is unified, who is dense with consciousness, who is full of bliss, who is certainly the enjoyer of bliss, and who is the door to the knowledge (of the preceding two states), is the third quarter.

6.
This is the Lord of all; this is omniscient; this is the in-dwelling controller (of all); this is the source and indeed the origin and dissolution of all beings.

7.
The Fourth is thought of as that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor dense with consciousness, nor simple consciousness, nor unconsciousness, which is unseen, actionless, incomprehensible, uninferable, unthinkable, indescribable, whose proof consists in the identity of the Self (in all states), in which all phenomena come to a cessation, and which is unchanging, auspicious, and non-dual. That is the Self; that is to be known.

8.
That same Self, from the point of view of the syllable, is Om, and viewed from the stand point of the letters, the quarters are the letters, and the letters are the quarters. The letters are a, u and m.

9.
Vaisvanara seated in the waking state is the first letter a, owing to its all-pervasiveness or being the first. He who knows thus verily accomplishes all longings and becomes the first.

10.
Taijasa seated in the dream is u, the second letter (of Om), owing

to the similarity of excellence or intermediate position. He who knows thus verily advances the bounds of his knowledge and becomes equal (to all) and none who is not a knower of Brahman is born in his family.

11.
Prajna seated in the state of deep sleep is m, the third letter (of Om), because of his being the measure or the entity wherein all become absorbed. He who knows thus measures all this and absorbs all.

12.
That which is without letters (parts) is the Fourth, beyond apprehension through ordinary means, the cessation of the phenomenal world, the auspicious and the non-dual. Thus Om is certainly the Self. He who knows thus enters the Self by the Self.

Om ! O gods, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious;
May we, while offering our praise to gods
With our bodies strong of limbs,
Enjoy the life which the gods are pleased to grant us.
May Indra of great fame be well disposed to us;
May the all-knowing (or immensely wealthy) Pusha be propitious to

us;
May Garuda, the vanquisher of miseries, be well pleased with us;

May Brihaspati grant us all prosperity.

Om ! Peace ! Peace ! Peace !
Here ends the Mandukyopanishad, as contained in the Atharva-Veda.

MANDUKYA KARIKA OF GAUDAPADA

I. AGAMA PRAKARANA

Invocation

1.
I bow to that Brahman who pervades the entire world by a diffusion of the rays of knowledge that pervade all things that are moving and unmoving, who after having enjoyed (in the waking state) all objects of enjoyment that are gross, and who again, after having drunk (in the state of dream) all objects born of desire and illumined by the intellect, reposes while experiencing bliss Himself and making us all enjoy by (His own) Maya, and who, through an attribution of Maya, is the fourth in number, and is supreme, immortal and unborn.

2.
May he, the Self of the universe, dwelling in the fourth state, protect us, who, after having enjoyed (in the waking state) the gross enjoyments resulting from virtue and vice, enjoys again (in the dream state) the other subtle objects which are created by His own intelligence and illumined by His own light, and who, after having absorbed all of them gradually into Himself and having abandoned all distinctions, becomes devoid of attributes.

I-1. Visva having exterior consciousness is all-pervading, whereas Taijasa has interior consciousness, and Prajna, similarly is dense with consciousness. Thus the One alone is regarded in there ways.
I-2. Visva is seen in the right eye which is its seat of experience, whereas Taijasa is inside the mind and Prajna is in the space inside the heart. In these three ways he dwells in the body.
I-3. Visva is ever the enjoyer of the gross, taijasa of the subtle, and, similarly, Prajna of bliss. Know (therefore) the enjoyment in three ways.
I-4.The grass satisfies Visva, the subtle satisfies Taijasa and, similarly, gladness satisfies Prajna. Know (therefore) the satisfaction in three ways.
I-5. He who knows these two, viz that which is shown to be the thing to be enjoyed and that which is (shown) to be the enjoyer, in the three states, does not become affected, even though enjoying.
I-6. It is a settled fact that coming into being can be said only of positive entities that exist. Prana creates all; and Purusha creates the conscious beings separately.
I-7. Those who think of creation hold it as the manifestation of God's power; while others regard creation as same as dream and illusion.
I-8. Creation is the mere will of the Lord, say those who thought out well the (process of) creation, but those who rely upon time hold that the birth of beings is from time.
I-9. Some others hold that creation is for the enjoyment (of God), yet others say that it is for His sport. But it is the very nature of the resplendent Being, (for) what desire can he have whose desire is all fulfilled?
I-10. Turiya, the Lord powerful to bring about the cessation of all sorrows, is imperishable, is regarded as the non-dual Lord of all entities, and is all-pervading.
I-11. Visva and Taijasa are regarded as conditioned by cause and effect. Prajna is conditioned by cause. But these two (viz cause and effect) do not exist in Turiya.
I-12. Prajna knows neither himself nor others, neither truth nor untruth. But that Turiya is ever the all seer.

I-13. The non-cognition of duality is common to both Prajna and Turiya. Prajna is possessed of sleep of the nature of cause, whereas that sleep does not exist in Turiya.
I-14. The first two (viz Visva and taijasa) are associated with dream and sleep, but Prajna (is associated) with sleep devoid of dream. The knowers of Brahman do not see either sleep or dream in Turiya.
I-15. Dream belongs to him who perceives wrongly and sleep to him who knows not Reality. When the false notion of these two comes to an end, the state of Turiya is attained.
I-16. When the individual Self, sleeping under the influence of Maya that is beginningless, is awakened, then he realises (Turiya that is) unborn, sleepless, dreamless and non-dual.
I-17. If a phenomenal world were to exist, it should, no doubt, cease to be. This duality is but an illusion; in reality it is non-dual.
I-18. The notion (such as the teacher, the taught and the scripture) will disappear, if anyone had imagined it. This notion (of the teacher etc.,) is for the purpose of instruction. When (the Truth is) realised, duality does not exist.
I-19. When the identity of Visva with the letter a is meant, ie., when the identity of Visva with the letter a is admitted, the common feature of being the first is seen to be obvious, as also the common feature of all-pervasiveness.
I-20. In the event of Taijasa being apprehended as identical with u, ie, when the identity of taijasa with the letter u is admitted, the common feature of superiority is seen clearly and so, too, is the intermediate position.
I-21. In the even of Prajna being apprehended as identical with m, ie, when the identity of Prajna with the letter m is admitted, the common feature of being the measure is seen to be obvious and so too is the common feature of absorption.
I-22. He who knows conclusively the common similarities in the three states, becomes worthy of worship and adoration by all beings, and is also a great sage.
I-23. The letter a leads to Visva and the letter u to Taijasa. Again, the letter m (leads) to Prajna. For the one who is free from letters, there is no attainment.
I-24. Om should be known, quarter by quarter. It is beyond doubt that the quarters (of the self) are the letters (of Om). Having known Om, quarter by quarter, one should not think of anything else.
I-25. Let the mind be fixed on Om, for Om is Brahman, the fearless. For him who us ever fixed on Om, there is no fear anywhere.
I-26. Om is indeed the lower Brahman; Om is (also) regarded as the higher (Brahman). Om is without a cause, without interior and exterior, without effect, and is undecaying.
I-27. Om is indeed the beginning, middle and end of everything.
Having known Om thus, one attains immediately the identity with the self.
I-28. One should know Om to be the Lord dwelling in the hearts of all. having known the all-pervasive Om, the intelligent one does not grieve.
I-29. He by whom is known Om which is without measure and possessed of infinite magnitude and which is auspicious, since all duality ceases in it, is a sage and none else.

II. VAITATHYA PRAKARANA

II-1. The wise declare the unreality of all objects in a dream because they are located within (the body) and (also) because they are confined within a limited space.
II-2. Since the period is short, one does not go to the place and see.
Also, every dreamer, when
awakened, does not exist in that place (of dream).

II-3. The non-existence of the chariot etc., (seen in dream) is heard of (in the sruti) from the point of view of reasoning. The knowers of Brahman say that the unreality thus arrived at (through reasoning) is revealed (by the sruti) in the context of dream.

II-4. There is the unreality of the objects even in the waking state. Just as they are unreal in dream, so also are they unreal in the waking state. the objects (in dream) differ owing to the location within the body owing to the spatial limitation.
II-5. The wise say that the states of waking and dream are same, in view of the similarity of the objects (seen in both the states) and in view of the well-known ground of inference.
II-6. That which is non-existent in the beginning and at the end is definitely so in the present (ie., in the middle). The objects, though they bear the mark of the unreal, appear as though real.
II-7. Their utility is opposed in dream. therefore, on the ground of having a beginning and an end, they are regarded as definitely unreal.
II-8. (To see) unusual things (in dream) is indeed an attribute of the dreamer just as it is in the case of those who dwell in heaven. These he perceives by going there, even as one, well instructed, does in this world.
II-9. Even in dream what is imagined by the mind (chitta) within is unreal, while what is grasped outside by the mind is real. But both these are seen to be unreal.
II-10. Even in the waking state what is imagined by the mind within is unreal, while what is grasped by the mind outside is real. It is reasonable to hold both these to be unreal.
II-11. If the objects of both the states be unreal, who comprehends all these and who again imagines them?
II-12. The self-luminous Self, by Its own Maya imagines Itself by Itself and It alone cognises all objects. This is a settled fact of the Vedanta-texts.
II-13. The Lord imagined in diverse forms the worldly objects existing in the mind. With the mind turned outward, He imagines diversely permanent objects (as also impermanent things). Thus the Lord imagines.
II-14. Things that exist within as long as the thought lasts and things that are external and conform to two points of time, are all imaginations alone. The distinction (between them) is caused by nothing else.
II-15. The objects that seem to be unmanifested within the mind, and those that seem to be manifested without, are all mere imaginations, their distinction being the difference in the sense-organs.
II-16. First of all, He imagines the Jiva (individual soul) and then (He imagines) various objects, external and internal. As is (a man's) knowledge, so is (his) memory of it.
II-17. Just as a rope, the nature of which is not known in the dark, is imagined to be things such as a snake, a water-line, etc., so too is the Self imagined (as various things).
II-18. As when the (real nature of the) rope is known, the illusion ceases and the rope alone remains in its non-dual nature, so too is the ascertainment of the Self.
II-19. (The Self) is imagined as infinite objects like prana etc. This is the Maya of the luminous One by which It itself is deluded, (as it where).
II-20. The knowers of Prana hold Prana (to be the cause of the world), which the knowers of the elements regard the elements (to be the cause). Qualities (are the cause), say the knowers of quality, whereas the knowers of category consider categories (to be so).
II-21. The knowers of the quarters (such as Visva) hold the quarters (to be the cause), while the knowers of sensory objects regard sensory objects (to be the cause). the worlds (are real), say the knowers of the worlds, and the knowers of the gods consider the gods (to be so).
II-22. Those well-versed in the Vedic lore hold the Vedas (to be real), while the sacrificers subscribe it to the sacrifices. Those who know the enjoyer hold the enjoyer (to be real), whereas those familiar with the enjoyable things think of them (to be real).
II-23. Subtlety (is real), say those who know the subtlety, while those familiar with the gross regard it to be so. (Reality is) possessed of a form, say the worshippers of God with form, while the worshippers of the formless (hold the reality) to be formless.

II-24. The astrologers hold time (to be real), while the knowers of directions consider directions (to be so). Those stiff in debate affirm that disputations (lead to the reality), whereas those who aspire after the worlds consider them (to be real).
II-25. The knowers of the mind hold it (to be the Self), while the knowers of the intellect regard it (to be so). The knowers of the heart ascribe (reality to it), whereas it is attributed to virtue and vice by those who know them.
II-26. Some say that twenty-five categories (constitute the reality), whereas others speak of twenty-six. Again, some say that thirty-one categories (constitute it), yet some others hold that they are infinite.
II-27. Those who know the people (and their pleasures) find reality in pleasures. Those who are familiar with the stages of life regard them (as real). The grammarians (ascribe reality) to the words in the masculine, feminine and neuter genders, whereas others (know reality) to be the higher and lower (brahman).
II-28. Those who know all about creation (say that reality consists in) creation. (Reality lies) in dissolution, say those who know it, while those who know about subsistence (hold it to be the reality). All these ideas are always imagined on the Self.
II-29. He to whom (a teacher) might show an object sees that alone (as the reality). That object, too, becoming one with him, protects him. That state of being engrossed culminates in his self-identity with the object shown.
II-30. By these things that are non-separate (from the Self), this Self is manifested as though separate. He who knows this truly comprehends (the meaning of the Vedas) without entertaining any doubt.
II-31. Just as dream and magic, as well as a city in the sky, are seen (to be unreal), so too, is this universe seen (to be unreal) from the Vedanta-texts by the wise.
II-32. There is no dissolution, no origination, none in bondage, none possessed of the means of liberation, none desirous of liberation, and none liberated. This is the ultimate truth.
II-33. This (Self) is imagined to be unreal objects and also to be non-dual. The objects are also imagined on the non-dual (Self). therefore non-duality is auspicious.
II-34. This (world) viewed on the basis of the Self, is not different. Neither does it ever exist independent by itself nor is anything different or non-different (from the Self). Thus know the knowers of Truth.
II-35. By the sages who are free from attachment, fear and anger and well-versed in the Vedas is realised this Self which is beyond all imaginations, in which the phenomenal world ceases to exist and which is non-dual.
II-36. Therefore, having known it thus, one should fix one's memory on non-duality (ie., should give undivided attention). Having attained the non-dual, one should conduct oneself as though one were a dullard.
II-37. The ascetic should be free from praise and salutation and also from rituals. The body and the Self should be his support and he should depend upon what chance brings.
II-38. Having perceived Truth internally and having perceived it externally, one should become identified with Truth, should derive delight from Truth, and should never deviate from Truth

III. ADVAITA PRAKARANA

III-1. The aspirant, resorting himself to devotion, remains in the conditioned Brahman. Prior to creation all this was of the nature of the birthless Brahman. Hence the man (with such a view) is considered to be of narrow outlook.
III-2. Therefore, I shall describe that (Brahman) which is free from limitation, is unborn and is ever the same. Listen how nothing whatsoever is born, though it appears to be born in all respects.

III-3. The self is said to be existing in the form of Jivas (individual souls), just as (the infinite) ether exists in the form of ether confined within jars. Similarly, It is said to be existing as the aggregate of bodies, even as ether exists like jars etc. This is the illustration with regard to birth.
III-4. Just as when the jars etc., cease to exist, the ether etc., confined within them become merged in the infinite ether, so also the individual souls become merged in the Self here.
III-5. Just as when the ether confined within a particular jar contains dust and smoke, that is not the case with all jars, in the same way, all the individual souls are not associated with happiness etc.
III-6. Though forms, functions and names differ here and there (in respect of the ether contained by jars etc.,), yet this causes no differences in the ether. Similar is the conclusion with regard to individual souls.
III-7. As the ether within a jar is not a modification nor a part of the (infinite) ether, so an individual soul is never a modification nor a part of the (supreme) Self.
III-8. Just as to the children the sky becomes soiled by dirt, so too, to the unwise the Self becomes tainted by impurities.
III-9. The Self, in regard to Its death and birth, going and coming, and Its existence in all the bodies, is not dissimilar to ether.
III-10. All aggregates (such as body) are created like dream by the Maya of the Self. Whether they be superior (to another) or equal, there is no ground to prove their reality.
III-11. The individual Self of the sheaths beginning with that made of food, which have been described in the Taittiriya Upanishad, is (the same as) the supreme Self, as explained (by us already) on the analogy of ether.
III-12. Just as it is taught that ether in the earth and the belly is verily the same, so also the supreme Brahman is declared to be the same with reference to every two (viz., the corporeal and superphysical), in the Madhu-Brahmana (Brihadaranyaka Upanishad).
III-13. Since the non-difference of Jiva (individual soul) and the supreme Self is extolled on the basis of their identity, and since diversity is censured, therefore, that (non-duality) alone is reasonable.
III-14. The separateness of the individual soul and the supreme Self which has been declared (in the sruti) prior to the discussion of creation (in the Upanishads), is in a secondary sense in view of the result of the future, for it (separateness) is not in fitness if held in its primary sense.
III-15. The creation which is differently set forth by means of (the illustrations of) earth, gold, sparks etc., is (just) a means to reveal the idea (of identity). But multiplicity does not exist in any manner.
III-16. There are three stages of life – low, medium, and high. This meditation is enjoined for their sake out of compassion.
III-17. The dualists, firmly settled in their own doctrine which is arrived at by their own conclusions, contradict one another. But this (view of the non-dualist) is in no conflict with them.
III-18. Non-duality is indeed the supreme Reality, inasmuch as duality is said to be its product. For them duality constitutes both (the Real and the unreal). Hence this (our view) is not opposed (to theirs).
III-19. This unborn (Self) undergoes modification through Maya and not in any other way. For, if the modifications are to be a reality, the immortal would tend to be mortal.
III-20. The disputants think of the very unborn Self on terms of birth. How can the Self that is unborn and immortal tend towards mortality?
III-21. The immortal can never become mortal. So, too mortal can never become immortal. For a change in one’s nature cannot ever take place in any manner.

III-22. How can the entity that is immortal remain unchanged according to one to whom a thing that is immortal by nature can be born, since it is a product (in his view) ?
III-23. The sruti favours equally the creation in reality and through Maya. That which is settled by the sruti and supported by reasoning is true, and not anything else.
III-24. Since the sruti says, "There is no multiplicity here", "the Lord, owing to Maya, (is seen diversely)", and "The Self, though unborn, (appears to be born in many ways)", it becomes obvious that He is born through Maya.
III-25. By the censure of (the worship of) Hiranyagarbha is negated creation. By the statement, "Who will cause it to be born?", is denied causality.
III-26. On the ground of non-apprehension (of Brahman), all the preceding instruction (for Its comprehension) is negated by the sruti, "This Self is that which has been declared as ‘Not this, not this’". Hence the unborn Self becomes revealed by Itself.
III-27. Birth of that which exists occurs only through Maya and not in reality. He who thinks that something is born in reality, (should know) that that which is already born is (re)born.
III-28. The birth of that which is non-existent cannot occur either through Maya or in reality, for a son of a barren woman cannot be born either through Maya or in reality.
III-29. As in dream the mind vibrates through Maya, as though with dual roles, so in the waking state the mind vibrates through Maya, as though with dual roles.
III-30. There can be no doubt that the non-dual mind alone appears in dream in dual roles. Similarly, in the waking state too, the non-dual mind appears to possess dual roles.
III-31. Whatever there is, moving and unmoving, which constitutes this duality, is perceived by the mind, for when mind does not exist as mind, duality is never perceived.
III-32. When the mind ceases to imagine consequent on the realisation of the Truth which is the Self, then it attains the state of not being the mind and becomes a non-perceiver, owing to the absence of objects to be perceived.
III-33. (The knowers of Brahman) say that the knowledge which is free from imagination, and unborn is not distinct from the knowable. The knowledge of which Brahman is the sole object is unborn and everlasting. The unborn (Self) is known by the (knowledge that is) unborn.
III-34. The behaviour of the mind (thus) restrained, which is free from all imagination and which is endowed with discrimination, should be noticed. The mind in deep sleep is of a different character and is not like that (when it is under restraint).
III-35. The mind becomes dissolved in deep sleep, but when under restraint, it doesn’t become dissolved. That (mind) alone becomes Brahman, the fearless, endowed with the light that is Consciousness on all sides.
III-36. (Brahman is) birthless, sleepless, dreamless, nameless, formless, ever-resplendent and omniscient. (As regards That) there can be no routine practice of any kind.
III-37. The Self is devoid of all (external) organs, and is above all internal organs. It is exquisitely serene, eternally resplendent, divinely absorbed, unchanging and fearless.
III-38. Where there is no thought whatever, there is no acceptance or rejection. Then knowledge, rooted in the Self, attains the state of birthlessness and sameness.
III-39. This Yoga that is said to be not in touch with anything is hard to be perceived by anyone of the Yogis, for the Yogis who behold fear in what is fearless, are afraid of it.
III-40. For all the Yogis, fearlessness, cessation of misery, awareness and everlasting peace, depend upon the control of their mind.
III-41. By a tireless effort such as that by which the emptying of an ocean, drop by drop, is aimed at with the help of the edge of a Kusa grass, the conquest of the mind will become possible through absence of dejection.
III-42. With the (proper) means one should bring under restraint the mind that is torn amid desire and enjoyment. Even when the mind is well settled down in sleep, it should be brought under restraint, for sleep is as harmful as desire.

III-43. Remembering that everything is productive of grief, one should withdraw (one's mind) from the enjoyment of the objects of desire. (Similarly), remembering that everything is the unborn Brahman, one does not certainly see the born (ie., duality).
III-44. The mind that is in deep sleep should be awakened and the mind that is distracted should be brought back to tranquillity again. One should know the mind as passion-tinged, and should not disturb it when it has attained the state of equillibrium.
III-45. In that state one should not enjoy the happiness, but should, by means of discrimination, become unattached. When the mind that has become still tends towards wandering, it should be unified (with the self) with efforts.
III-46. When the mind does not become merged nor distracted again, when it becomes motionless and does not make appearances (as objects), then it verily becomes Brahman.
III-47. That highest Bliss exists in one's own Self. It is calm, identical with liberation, indescribable, and unborn. Since It is one with the unborn knowable (Brahman), the knowers of Brahman speak of It as the Omniscient (Brahman).
III-48. No Jiva (individual soul), whichsoever, is born. It has no cause (of birth). (Such being the case), this is the highest Truth where nothing is born whatsoever.

IV. ALATASANTI PRAKARANA

(On extinguishing the fire brand)

IV-1. I bow down to him who is the best among men and who has realised the individual souls that are like ether, through his knowledge which again resembles ether and is not different from the object of knowledge.
IV-2. I bow down to that Yoga which is devoid of touch with anything (that implies relationship), which conduces to the happiness of all beings and is beneficial, and which is free from dispute and contradiction and is taught by the scriptures.
IV-3. Certain disputants postulate the birth of an entity already existing, while some others, proud of their intelligence, and opposing among themselves, postulate the birth of what is not existing already.
IV-4. That which already exists cannot be born and that which does not exist also cannot be born. Those who argue thus are none but non-dualists and proclaim only the birthlessness.
IV-5. We approve the birthlessness revealed by them. We do not quarrel with them. Now, learn this which is free from all disputes.
IV-6. The disputants think of the self on terms of birth. How can the Self that is unborn and immortal tend towards mortality.
IV-7. The immortal can never become mortal. So, too the mortal can never become immortal. For a change in one's nature cannot ever take place in any manner.
IV-8. How can the entity that is immortal remain unchanged according to one in whose view a thing that is immortal by nature can be born, since it is an effect (in his view) ?
IV-9. By the term nature is to be known that which comes into being through right attainments, which is intrinsic, inborn, and non-produced, and which does not give up its character.
IV-10. All the souls are free from decay and death by nature. But by thinking of decay and death, and becoming absorbed in that thought, they deviate (from that nature).
IV-11. According to him who holds that the cause itself is the effect, the cause must be born. How can that which is born be unborn? How can that which is subject to modification be eternal ?
IV-12. If (in your view) the effect is non-different from the cause and if, for that reason, the effect also is unborn, how can the cause be eternal, since it is non-different from the effect that undergoes birth ?

IV-13. He who holds the view that the effect is born from an unborn cause, has no example (to be cited). If the born effect is viewed as born from another born thing, it leads to ad infinitum.
IV-14. How can they, who hold that the effect is the source of the cause and the cause is the source of the effect, assert beginninglessness for cause and effect ?
IV-15. According to the disputants who hold that the effect is the origin of the cause and the cause is the origin of the effect, birth may be possible, just as a father might be born of a son.
IV-16. If cause and effect be possible, the order (in which they originate) has to be found out by you, for if they originate simultaneously, there is no relationship between the two, as is the case with the horns of a cow.
IV-17. Your cause that is produced from an effect cannot be established. How will a cause, that is itself not established, produce an effect ?
IV-18. If the cause emerges from the effect and if the effect emerges from the cause, which of the two has arisen first on which depends the emergence of the other ?
IV-19. Your inability (to reply) tantamounts to ignorance, or there will be a difference in the order of succession (postulated by you). Thus indeed is the absence of birth revealed by the wise in all manner.
IV-20. What is called the illustration of a seed and a sprout is always equal to the major term (yet to be proved). The middle term (viz., the illustration) that is equal to the unproved major term, cannot be applied for establishing a proposition yet to be proved.
IV-21. The ignorance regarding antecedence and succession reveals birthlessness. From a thing that is born, why is it that its antecedent cause is not comprehended ?
IV-22. Nothing whatsoever is born either of itself or of something else. Similarly, nothing whatsoever is born whether it be existent or non-existent or both existent and non-existent.
IV-23. A cause is not born of an effect that is beginningless, nor does an effect take birth naturally (from a cause that is beginningless). For that which has no cause has no birth also.
IV-24. Knowledge has its object, since otherwise it brings about the destruction of duality. Besides, from the experience of pain, the existence of external objects, as upheld by the system of thought of the opponents, is admitted.
IV-25. In accordance with the perception of the cause of knowledge, the latter is deemed to be based on external objects. But from the point of view of reality, the (external) cause is regarded as no cause.
IV-26. Consciousness is not in contact with objects nor is it in contact with the appearances of objects. For the object is certainly non-existent and (the ideas constituting) the appearances of object are not separate from consciousness.
IV-27. Consciousness does not ever come in contact with objects in the three periods of time. Without a cause (ie., external object) how can there be its false apprehension ?
IV-28. Therefore consciousness is not born, nor are things perceived by it born. Those who perceive it as having birth, may as well see footprints in the sky.
IV-29. Since it is the birthless that is born (in the view of the disputants), birthlessness is its nature. Hence deviation from this nature can happen in no way whatsoever.
IV-30. If transmigratory existence be beginningless, its termination will not be reached. And liberation will not be eternal, if it has a beginning.
IV-31. That which is non-existent in the beginning and the end is definitely so in the present. The objects, although similar to the unreal, look as though real.
IV-32. Their utility is opposed in dream. Therefore, for the reasons of their having a beginning and an end, they are definitely remembered to be unreal.
IV-33.All objects are unreal in dream, inasmuch as they are seen within the body. In this narrow space, how is the vision of creatures possible ?

IV-34. It is not reasonable to say that objects in dream are seen by (actually) going to them, since it runs counter to the regulation of time that is needed for the journey. Further, none, when awake, remains in the place of dream.
IV-35. (In dream) what has been discussed with friends and others (and settled) is not resorted to when awake. Whatsoever is acquired (in dream0, too, is not seen when awake.
IV-36. And in dream the body becomes unreal, since another body is seen (in the bed). As is the body, so is everything cognised by the consciousness – all unreal.
IV-37. Since the experience (of objects) in dream is just like that in the waking state, the former is thought of as being caused by the latter. Such being the case, the waking state is considered to be real for that dreamer alone.
IV-38. Such birth is not established, everything is said to be unborn. Besides, it is not possible for the unreal to be born from the real, in any way whatsoever.
IV-39. Having seen unreal things in the waking state, one, deeply impressed, sees those very things in dream. Likewise, having seen unreal objects in dream, one does not see them when awake.
IV-40. There is no non-existent that serves as the cause of the non-existent, in the same way as the existent does not serve as the cause of the non-existent. There is no real entity that serves as the cause of another real entity. How can the unreal be the product of the real ?
IV-41. Just as one, for want of discrimination, takes unthinkable objects in the waking state as real, so too, in dream, one sees things in that state alone, for want of discrimination.
IV-42. For those who, from their own experience and right conduct, believe in the existence of substantiality, and who are ever afraid of the birthless, instruction regarding birth has been imparted by the wise.
IV-43. For those who, for fear of the Unborn, and also owing to their perception (of duality), deviate from the right path, the evil springing up from acceptance of birth (creation), does not accrue. The evil effect, if there be any, will be but little.
IV-44. Just as an elephant magically conjured up is called an elephant by relying on perception and right conduct, similarly, for reasons of perception and right conduct a thing is said to be existing.
IV-45. That which bears semblance of birth, appears as though moving, and, similarly seems to be a thing (of attributes), is Consciousness that is birthless, unmoving and non-material, serene and non-dual.
IV-46. Thus Consciousness is unborn; thus the souls are regarded to be unborn. Those who realise thus certainly do not fall into misfortune.
IV-47. Just as the fire-brand set in motion appears as straight, crooked etc., similarly, the vibration of Consciousness appears as the perceiver and the perceived.
IV-48. Just as the fire-brand devoid of motion is without appearances and birth, so also Consciousness devoid of vibration is without appearances and birth.
IV-49. When the fire-brand is in motion, the appearances do not come from elsewhere. Neither do they, when the fire-brand is free from motion, go elsewhere, nor do they enter into it.
IV-50. They did not go out of the fire-brand owing to their not being of the nature of substance. In the case of Consciousness, too, the appearances must be the same, for as appearance there can be no distinction.
IV-51. When Consciousness is in motion, the appearances do not come from elsewhere. Neither do they, when the Consciousness is free from motion, go elsewhere, nor do they enter again into It.
IV-52. They did not go out of Consciousness owing to their not being of the nature of substance, for they ever remain incomprehensible on account of the absence of relation of effect and cause.

IV-53. A substance could be the cause of a substance and another could be the cause of any other thing. But the souls cannot be regarded either as substances or as some other thing different from all else.
IV-54. Thus external objects are not born of Consciousness; nor is Consciousness born of external objects. Thus have the wise settled the birthlessness of cause and effect.
IV-55. As long as there is fascination for cause and effect, so long do cause and effect come into existence. When the fascination for cause and effect ceases, there is no further springing up of cause and effect.
IV-56. As long as one is completely absorbed in cause and effect, so long does transmigration continue. When the absorption in cause and effect ceases, one does not undergo transmigration.
IV-57. From the relative plane (of thinking) everything seems to be born and is not, therefore, eternal. From the absolute plane (of perception) everything is the unborn (Self) and there is, therefore, nothing like destruction.
IV-58. The souls that are thus born are not born in reality. Their birth is like that of an object through Maya. And that Maya again is non-existent.
IV-59. Just as from a magical seed comes out a sprout of that very nature which is neither permanent nor destructible, so too, is the reasoning applicable in respect of objects.
IV-60. In the case of all birthless entities the terms permanent and non-permanent can have no application. Where words fail to describe, no entity can be spoken of in a discriminative manner.
IV-61. As in dream Consciousness vibrates through illusion, as though dual by nature, so in the waking state Consciousness vibrates through illusion as though possessed of dual appearances.
IV-62. There can be no doubt that the non-dual Consciousness alone appears in dream as though dual. Similarly, in waking state, too, the non-dual Consciousness appears as though dual, undoubtedly.
IV-63. The dreamer, as he wanders in the dream-land always sees the creatures born from eggs or from moisture as existing in all the ten directions.
IV-64. These (creatures), perceptible to the consciousness of the dreamer, have no existence apart from his consciousness. So also this consciousness of the dreamer is admitted to be the object of perception to that dreamer alone.
IV-65. The man in the waking state, as he wanders in the places of the waking state, always sees the creatures born from eggs or from moisture as existing in all the ten directions.
IV-66. These (creatures), perceptible to the consciousness of the man in the waking state, have no existence apart from his consciousness. So also, this consciousness of the man in the waking state is admitted to be the object of perception to that man of the waking state alone.
IV-67. Both these are perceptible to each other. "Does it exist?" (To such a question) "No" is said (by way of answer). Both these are devoid of valid proof, and each can be perceived only through the idea of the other.
IV-68. Just as a creature seen in dream takes birth and dies, so also do all these creatures come into being and disappear.
IV-69. Just as a creature conjured up by magic takes birth and dies, so also do all these creatures come into being and disappear.
IV-70. Just as an artificial creature (brought into being by incantation and medicine), takes birth and dies, so also do all these creatures come into being and disappear.
IV-71. No creature whichsoever is born, nor is there any source for it. This is that supreme truth where nothing is born whatsoever.

IV-72. This duality consisting in the subject-object relationship is nothing but the vibration of Consciousness. Again, Consciousness is without object and is, therefore, declared to be ever unattached.
IV-73. That which exists by virtue of being an imagined empirical view, does not exist in reality. Again, that which exists on the basis of the empirical view brought about by other schools of thought, does not really exist.
IV-74. Inasmuch as the soul, according to the conclusions arrived at by other schools of thought, takes birth from a fancied empirical view point, it is said in consistence with that empirical point of view that the soul is unborn; but from the point of view of supreme Reality, it is not even unborn.
IV-75. There is a mere fascination for unreal things, though there exists no duality. Having realised the absence of duality, one is not born again for want of a cause.
IV-76. When there are no causes – superior, inferior or medium – then Consciousness does not take birth. How can there be any result when the cause is absent.
IV-77. The birthlessness of Consciousness which is free from causes is constant and absolute, for all this (ie., duality and birth) was an object of perception to It which had been unborn (even before).
IV-78. Having realised the Truth that is uncaused and having abstained from obtaining any further cause, one attains the state of fearlessness that is devoid of grief and delusion (kama).
IV-79. Owing to fascination for unreal objects, Consciousness engages Itself in things that are equally unreal. On realisation of the non-existence of objects, Consciousness, becoming free from attachment, abstains (from them).
IV-80. Then, there follows a state of stillness, when the Consciousness has become free from attachment and does not engage Itself (in unreal things). That is the object of vision to the wise. That is the (supreme) state on non-distinction, and that is birthless and non-dual.
IV-81. This is birthless, sleepless, dreamless, and self-luminous. For this Entity (the Self) is ever luminous by Its very nature.
IV-82. Owing to the Lord’s fondness for any object whatsoever, he becomes ever veiled effortlessly, and is unveiled every time with strenuous effort.
IV-83. A man of puerile imagination definitely covers the Self by affirming that It "exists", exists not", "Exists and exists not", or again, "exists not", "exists not", and by possessing such views as (that It is) changing and unchanging, both changing and unchanging and non-existent.
IV-84. These are the four alternative views, owing to a fascination for which the Lord becomes ever hidden. He is the all-seer by whom is the Lord perceived as untouched by these.
IV-85. Having attained omniscience in its entirety, as well as the non-dual state of Brahmanhood that is devoid of beginning, middle, and end, does anyone wish anything thereafter ?
IV-86. This is the humility of the Brahmanas; this is said to be their natural control. Since, by nature, they have conquered the senses, this is their restraint. Having known thus, the enlightened one becomes rooted in tranquillity.
IV-87. The duality that is co-existent with both object and (its) perception is said to be the ordinary (waking) state. That state where there is only perception without (the actual presence of an) object is said to be the ordinary (dream) state.
IV-88. The state devoid of object and devoid of perception is regarded as extraordinary. Thus have the wise for ever declared knowledge, object, and the knowable.
IV-89. On acquiring knowledge (of the threefold objects) and on knowing the objects in succession, there follows consequently, for the man of great intellect here, the state of omniscience for ever.

IV-90. Those which are to be abandoned, realised, adopted, and made ineffective should be known first. Of these, the three, excepting the thing to be realised, are regarded as mere imaginations born of ignorance.
IV-91. It should be known that all souls are, by nature, similar to ether, and eternal. There is no diversity anywhere among them, even an iota of it.
IV-92. All souls are, by nature, illumined from the very beginning, and their characteristics are well ascertained. He, for whom there is thus the freedom from want of further acquisition of knowledge, is considered to be fit for immortality.
IV-93. All souls are, from the very beginning, tranquil, unborn and, by nature, entirely detached, equal, and non-different, and inasmuch as Reality is thus unborn, unique, and pure, (therefore there is no need of tranquillity to be brought into the Self).
IV-94. There cannot ever be any purification for those who always tread the path of duality. They follow the path of difference, and speak of diversity and are, therefore, considered to be mean.
IV-95. They who have well-settled convictions regarding that which is unborn and ever the same,indeed are possessed of great knowledge in this world. But the common man cannot comprehend it.
IV-96. The knowledge existing in the birthless souls is regarded unborn and unrelated. Inasmuch as the knowledge has no relation with other objects, it is declared to be unattached.
IV-97. If there be birth for a thing, however insignificant it may be, non-attachment shall never be possible for the ignorant man. What to speak (then) of the destruction of covering for him ?
IV-98. All souls are devoid of any covering and are by nature pure. They are illumined as well as free from the beginning. Thus they are said to be masters since they are capable of knowing.
IV-99. The knowledge of the one who is enlightened and all-pervasive, does not enter into objects. And so the souls also do not enter into objects. This fact was not mentioned by the Buddha.
IV-100. Having realised the non-dual state that is hard to perceive, deep, unborn, uniform and serene,we offer our salutations to It, as best as we can.
Om ! O gods, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious;
May we, while offering our praise to gods
With our bodies strong of limbs,
Enjoy the life which the gods are pleased to grant us.
May Indra of great fame be well disposed to us;
May the all-knowing (or immensely wealthy) Pusha be propitious to

us;
May Garuda, the vanquisher of miseries, be well pleased with us;
May Brihaspati grant us all prosperity.
Om ! Peace ! Peace ! Peace !
Here ends the Mandukyopanishad, included in the Atharva-Veda.

95. Mundaka Upanishad

Om ! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.

May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om ! Peace ! Peace ! Peace !

I-i-1: Om ! Brahma, the creator of the Universe and the protector of the world, was the first among the gods to manifest Himself. To His eldest son Atharva He imparted that knowledge of Brahman that is the basis of all knowledge.
I-i-2: The Knowledge of Brahman that Brahma imparted to Atharva, Atharva transmitted to Angir in days of yore. He (Angir) passed it on to Satyavaha of the line of Bharadvaja. He of the line of Bharadvaja handed down to Angiras this knowledge that had been received in succession from the higher by the lower ones.
I-i-3: Saunaka, well known as a great householder, having approached Angiras duly, asked, 'O adorable sir, (which is that thing) which having been known, all this becomes known ?'
I-i-4: To him he said, '"There are two kinds of knowledge to be acquired – the higher and the lower"; this is what, as tradition runs, the knowers of the import of the Vedas say.'
I-i-5: Of these, the lower comprises the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, the science of pronunciation etc., the code of rituals, grammar, etymology, metre and astrology. Then there is the higher (knowledge) by which is attained that Imperishable.
I-i-6: (By the higher knowledge) the wise realize everywhere that which cannot be perceived and grasped, which is without source, features, eyes, and ears, which has neither hands nor feet, which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing and which is the source of all.
I-i-7: As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from a living man issues out hair (on the head and body), so out of the Imperishable does the Universe emerge here (in this phenomenal creation).
I-i-8: Through knowledge Brahman increases in size. From that is born food (the Unmanifested). From food evolves Prana (Hiranyagarbha); (thence the cosmic) mind; (thence) the five elements; (thence) the worlds; (thence) the immortality that is in karmas.

I-i-9: From Him, who is omniscient in general and all-knowing in detail and whose austerity is constituted by knowledge, evolve this (derivative) Brahman, name, colour and food.
I-ii-1:That thing that is such, is true. The karmas that the wise discovered in the mantras are accomplished variously (in the context of the sacrifice) where the three Vedic duties get united. You perform them for ever with desire for the true results. This is your path leading to the fruits of karma acquired by yourselves.
I-ii-2: When, the fire being set ablaze, the flame shoots up, one should offer the oblations into that part that is in between the right and the left.
I-ii-3: It (i.e. the Agnihotra) destroys the seven worlds of that man whose Agnihotra (sacrifice) is without Darsa and Paurnamasa (rites), devoid of Chaturmasya, bereft of Agrayana, unblest with guests, goes unperformed, is unaccompanied by Vaisvadeva (rite) and is performed perfunctorily.
I-ii-4: Kali, Karali, Manojava and Sulohita and that which is Sudhumravarna, as also Sphulingini, and the shining Visvaruchi – these are the seven flaming tongues.
I-ii-5: These oblations turn into the rays of the sun and taking him up they lead him, who performs the rites in these shining flames at the proper time, to where the single lord of the gods presides over all.

I-ii-6: Saying, ‘Come, come’, uttering pleasing words such as, ‘This is your well-earned, virtuous path which leads to heaven’, and offering him adoration, the scintillating oblations carry the sacrificer along the rays of the sun.
I-ii-7: Since these eighteen constituents of a sacrifice, on whom the inferior karma has been said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea ‘This is (the cause of) bliss’, undergo old age and death over again.
I-ii-8: Remaining within the fold of ignorance and thinking, ‘We are ourselves wise and learned’, the fools, while being buffeted very much, ramble about like the blind led by the blind alone.
I-ii-9: Continuing diversely in the midst of ignorance, the unenlightened take airs by thinking, ‘We have attained the goal.’ Since the men, engaged in karma, do not understand (the truth) under the influence of attachment, thereby they become afflicted with sorrow and are deprived of heaven on the exhaustion of the results of karma.
I-ii-10: The deluded fools, believing the rites inculcated by the Vedas and the Smritis to be the highest, do not understand the other thing (that leads to) liberation. They, having enjoyed (the fruits of actions) in the abode of pleasure on the heights of heaven, enter this world or an inferior one.
I-ii-11: Those who live in the forest, while begging for alms – viz. those (forest-dwellers and hermits) who resort to the duties of their respective stages of life as well as to meditation – and the learned (householders) who have their senses under control – (they) after becoming freed from dirt, go by the path of the sun to where lives that Purusha, immortal and undecaying by nature.
I-ii-12: A Brahmana should resort to renunciation after examining the worlds acquired through karma, with the help of this maxim: ‘There is nothing (here) that is not the result of karma; so what is the need of (performing) karma ?’ For knowing that Reality he should go, with sacrificial faggots in hand, only to a teacher versed in the Vedas and absorbed in Brahman.
I-ii-13: To him who has approached duly, whose heart is calm and whose outer organs are under control, that man of enlightenment should adequately impart that knowledge of Brahman by which one realizes the true and imperishable Purusha.
II-i-1: That thing that is such, is true. As from a fire fully ablaze, fly off sparks in their thousands that are akin to the fire, similarly O good-looking one, from the Imperishable originate different kinds of creatures and into It again they merge.
II-i-2: The Purusha is transcendental, since He is formless. And since He is coextensive with all that is external and internal and since He is birthless, therefore He is without vital force and without mind; He is pure and superior to the (other) superior imperishable (Maya).
II-i-3: From Him originates the vital force as well as the mind, all the senses, space, air, fire, water, and earth that supports everything.
II-i-4: The indwelling Self of all is surely He of whom the heaven is the head, the moon and sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is the vital force, the whole Universe is the heart, and (It is He) from whose two feet emerged the earth.
II-i-5: From Him emerges the fire (i.e. heaven) of which the fuel is the sun. From the moon emerges cloud, and (from cloud) the herbs and corns on the earth. A man sheds the semen into a woman. From the Purusha have originated many creatures.
II-i-6: From Him (emerge) the Rik, Sama and Yajur mantras, initiation, all the sacrifices – whether with or without the sacrificial stake – offerings to Brahmanas, the year, the sacrificer, and the worlds where the moon sacrifices (all) and where the sun (shines).
II-i-7: And from Him duly emerged the gods in various groups, the Sadhyas, human beings, beasts, birds, life, rice and barley, as well as austerity, faith, truth, continence and dutifulness.

II-i-8: From Him emerge the seven sense-organs, the seven flames, the seven kinds of fuel, the seven oblations, and these seven seats where move the sense-organs that sleep in the cavity, (and) have been deposited (by God) in groups of seven.
II-i-9: From Him emerge all the oceans and all the mountains. From Him flow out the rivers of various forms. And from Him issue all the corns as well as the juice, by virtue of which the internal self verily exists in the midst of the elements.
II-i-10: The Purusha alone is all this – (comprising) karma and knowledge. He who knows this supreme, immortal Brahman, existing in the heart, destroys here the knot of ignorance, O good-looking one !
II-ii-1: (It is) effulgent, near at hand, and well known as moving in the heart, and (It is) the great goal. On It are fixed all these that move, breathe, and wink or do not wink. Know this One which comprises the gross and the subtle, which is beyond the ordinary knowledge of creatures, and which is the most desirable and the highest of all.
II-ii-2: That which is bright and is subtler than the subtle, and that on which are fixed all the worlds as well as the dwellers of the worlds, is this immutable Brahman; It is this vital force; It, again, is speech and mind. This Entity, that is such, is true. It is immortal. It is to be penetrated, O good-looking one, shoot (at It).
II-ii-3: Taking hold of the bow, the great weapon familiar in the Upanishads, one should fix on it an arrow sharpened with meditation. Drawing the string, O good-looking one, hit that very target that is the Imperishable, with the mind absorbed in Its thought.
II-ii-4: Om is the bow; the soul is the arrow; and Brahman is called its target. It is to be hit by an unerring man. One should become one with It just like an arrow.
II-ii-5: Know that Self alone that is one without a second, on which are strung heaven, the earth and the inter-space, the mind and the vital forces together with all the other organs; and give up all other talks. This is the bridge leading to immortality.
II-ii-6: Within that (heart) in which are fixed the nerves like the spokes on the hub of a chariot wheel, moves this aforesaid Self by becoming multiformed. Meditate on the Self thus with the help of Om. May you be free from hindrances in going to the other shore beyond darkness.
II-ii-7: That Self which is omniscient in general and all-knowing in detail and which has such glory in this world – that Self, which is of this kind – is seated in the space within the luminous city of Brahman.
It is conditioned by the mind, It is the carrier of the vital forces and the body, It is seated in food by placing the intellect (in the cavity of the heart). Through their knowledge, the discriminating people realize that Self as existing in Its fullness everywhere – the Self that shines surpassingly as blissfulness and immortality.
II-ii-8: When that Self, which is both the high and the low, is realized, the knot of the heart gets united, all doubts become solved, and all one's actions become dissipated.
II-ii-9: In the supreme, bright sheath is Brahman, free from taints and without parts. It is pure, and is the Light of lights. It is that which the knowers of the Self realize.
II-ii-10: There the sun does not shine, nor the moon or the stars; nor do these flashes of lightning shine there. How can this fire do so ? Everything shines according as He does so; by His light all this shines diversely.
II-ii-11: All this that is in front is but Brahman, the immortal. Brahman is at the back, as also on the right and the left. It is extended above and below, too. This world is nothing but Brahman, the highest.
III-i-1: Two birds that are ever associated and have similar names, cling to the same tree. Of these, one eats the fruit of divergent tastes, and the other looks on without eating.
III-i-2: On the same tree, the individual soul remains drowned (i.e. stuck), as it were; and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and His glory, then it becomes liberated from sorrow.

III-i-3: When the seer sees the Purusha – the golden-hued, creator, lord, and the source of the inferior Brahman – then the illumined one completely shakes off both merit and demerit, becomes taintless, and attains absolute equality.
III-i-4: This one is verily the Vital Force which shines divergently through all beings. Knowing this, the illumined man has no (further) occasion to go beyond anything in his talk. He disports in the Self, delights in the Self, and is engrossed in (spiritual) effort. This one is the chief among the knowers of Brahman.
III-i-5: The bright and pure Self within the body, that the monks with (habitual effort and) attenuated blemishes see, is attainable verily through truth, concentration, complete knowledge, and continence, practised constantly.
III-i-6: Truth alone wins, and not untruth. By truth is laid the path called Devayana, by which the desireless seers ascend to where exists the supreme treasure attainable through truth.
III-i-7: It is great and self-effulgent; and Its form is unthinkable. It is subtler than the subtle. It shines diversely. It is farther away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart.
III-i-8: It is not comprehended through the eye, nor through speech, nor through the other senses; nor is It attained through austerity or karma. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible Self through meditation.
III-i-9: Within (the heart in) the body, where the vital force has entered in five forms, is this subtle Self to be realized through that intelligence by which is pervaded the entire mind as well as the motor and sensory organs of all creatures. And It is to be known in the mind, which having become purified, this Self reveals Itself distinctly.
III-i-10: The man of pure mind wins those worlds which he mentally wishes for and those enjoyable things which he covets. Therefore one, desirous of prosperity, should adore the knower of the Self.
III-ii-1: He knows this supreme abode, this Brahman, in which is placed the Universe and which shines holy. Those wise ones indeed, who having become desireless, worship this (enlightened) person, transcend this human seed.
III-ii-2: He who covets the desirable things, while brooding (on the virtues), is born amidst those very surroundings along with the desires. But for one who has got his wishes fulfilled and who is Self-poised, all the longings vanish even here.
III-ii-3: This Self is not attained through study, nor through the intellect, nor through much hearing. The very Self which this one (i.e. the aspirant) seeks is attainable through that fact of seeking; this Self of his reveals Its own nature.
III-ii-4: This Self is not attained by one devoid of strength, nor through delusion, nor through knowledge unassociated with monasticism. But the Self of that knower, who strives through these means, enters into the abode that is Brahman.
III-ii-5: Having attained this, the seers become contented with their knowledge, established in the Self, freed from attachment, and composed. Having realized the all-pervasive One everywhere, these discriminating people, ever merged in contemplation, enter into the All.
III-ii-6: Those to whom the entity presented by the Vedantic knowledge has become fully ascertained, who are assiduous and have become pure in mind through the Yoga of monasticism – all of them, at the supreme moment of final departure, become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.
III-ii-7: To their sources repair the fifteen constituents (of the body) and to their respective gods go all the gods (of the senses). The karmas and the soul appearing like the intellect, all become unified with the supreme Undecaying.

III-ii-8: As rivers, flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form, reaches the self-effulgent Purusha that is higher than the higher (Maya).
III-ii-9: Anyone who knows that supreme Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman. He overcomes grief, and rises above aberrations; and becoming freed from the knots of the heart, he attains immortality.
III-ii-10: This (rule) has been revealed by the mantra (which runs thus): 'To them alone should one expound this knowledge of b who are engaged in the practice of disciplines, versed in the Vedas, and indeed devoted to Brahman, who personally sacrifice to the fire called Ekarsi with faith, and by whom has been duly accomplished the vow of holding fire on the head.'
III-ii-11: The seer Angiras spoke of this Truth in the days of yore. One that has not fulfilled the vow does not read this. Salutation to the great seers. Salutation to the great seers.
Om ! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om ! Peace ! Peace ! Peace !

Here ends the Mundakopanishad, included in the Atharva-Veda.

96. Narada Parivrajaka Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I-1. Now once Narada, a jewel among ascetics, taking his (usual) rounds over all the (three) worlds, sanctifying (all the more) new sacred places and holy places of pilgrimage by his observation, (himself) attaining purity of mind, (remaining) free from enmity, tranquil, self-controlled, getting despondent from every quarter (seeing people's misery), closely investigating into his own Self, seeing the holy place, the Naimisha (sacred) forest, noted for its joy of self-imposed religious observances and crowded with saintly personages, he alighted there (from his aerial journey), fascinating groups of men, animals, horse-faced demigods,

gods, Kimnara demigods and nymphs with his songs on the exploits of Lord Vishnu, called Sthavara and Jangama, which specially induce devotion to the Lord, set in musical notes sa, ri, ga, ma, pa, dha and ni, which arouse dispassion (to worldly attachments) and which are averse to the ways of the world. On his approach, Saunaka and other great sages who had arrived there to participate in a sacrifice lasting twelve years, rich in Vedic lore, all wise (in sacerdotal functions), well addicted to stable penance and endowed with wisdom and dispassion, rose to greet him; and paying homage, seated him (in a place of honour), after offering him a befitting welcome.
Then, though they were (already) well instructed (in matters spiritual, yet for the benefit of the world) they (said to Narada): 'Revered Sir, son of the god Brahma, what is the means of liberation (from worldly bondage) ? Please tell us.'
I-2. Thus requested, that (sage) Narada said to them: 'A (twice-born) of good family, invested with the sacred thread and initiated into Vedic study, having undergone the forty sacred rites (beginning with consummation of marriage of his parents and ending with Aptoryama sacrifice), completing the course on all branches of learning as a disciplined celibate student for twelve years, doing personal service to the preceptor all along; the period of twenty-five years as a householder; (another) twenty-five years in the stage of a forest dweller (Vanaprastha), all (the three stages) in due order in the prescribed manner; having studied well the duties of four kinds of Brahmacharya, six kinds of householders, four kinds of Vanaprastha; having completed all the appropriate duties pertaining to them; equipped with the four disciplines (for the study of Brahmavidya); free from desire in thought, word and deed as well as in latent desires (vasanas) and solicitations (eshana), devoid of enmity and is peaceful and self-controlled; when such an ascetic, meditating on his Self without interruption in the highest stage of renunciation (as Paramahamsa), gives up the body, he becomes liberated (from rebirth), he becomes liberated. Thus (ends the first Upadesha of) the Upanishad.
II-1. Then all (sages) Saunaka and others, requested the venerable Narada: 'Revered Sir, expound to us the mode of renunciation'. Observing them Narada said: 'It is but proper to know all about its nature from the mouth of the grandfather (the god Brahma)'. After the completion of the sacrifice he went, accompanied by them, to the world of the god Brahma (Satyaloka) and made obeisance in the prescribed manner to him (Paramesthin) and eulogised him. Bidden by him he seated himself along with them properly and said to the grandfather (of all): 'You are the preceptor, you are the Father, you are omniscient, knowing the secret of all lores. Hence be pleased to expound one secret (lore) of my choice. Barring you, who is competent to speak on the secret (lore) dear to me ? It is to wit the stages in the order of mendicant monks. Please tell us'. Requested thus by Narada the god Brahma seeing them all on all sides, remained steady in deep meditation (Samadhi) for a short time. Coming to the conclusion that they were in search of a remedy against the ills of worldly life and turning to Narada the grandfather said: 'My son, I shall now clearly expound the secret which was formerly taught by the supreme Being (Viratpurusha) assuming the matchless form of the Purusha-sukta hymn and the secret doctrine of the Upanishads. May you listen to this due order (of asceticism), very secret, with all your attention'.
II.2. 'O Narada, one born in a good family, being uninitiated at first, getting initiated into Vedic lore (after being invested with sacred thread), obedient to his mother and father, approaches (after the preliminary instructions by his father) a good preceptor, who maintains the noble tradition, has faith (in the Vedic lore), is born of a good family, is well versed in the Vedas, has love for the Shastras, is virtuous and free from devious ways. Bowing to him and rendering personal service appropriate for the occasion, he shall inform him of his heart's desire (to study under him). Having undergone the course of study in all branches of learning for twelve years, doing personal service all the while, he shall marry an agreeable damsel

worthy of his family with his (preceptor's) consent. After this residence in the preceptor's house he leads, with the approval of the teacher, the life appropriate to a householder for twenty-five years. Free from the evils of a bad Brahmana, getting a son with desire to perpetuate his family and completing twenty-five years befitting the stage of a householder, he shall lead the life of a lone forest-dweller (Vanaprastha) till (another) twenty five years are passed; bathing thrice a day after touching with water the various parts of the body, eating one meal a day at the fourth watch (of day time, i.e., in the afternoon), giving up journey to town and village as practised in former days, performing appropriate rituals without using cultivated grains (such as wheat and rice, but using wild grains alone), free from desire for enjoyments that are seen or heard of (i.e. pleasures in this world and the next), being purified by the forty sacraments, free of attachments to all things, getting purity of mind, having burnt away envy, jealousy and egotism and being rich in the fourfold discipline – such a person deserves to embrace (the life of) renunciation'. Thus (ends the second Upadesha of) the Upanishad.

III-1. Then Narada asked the grandfather (Brahma): 'Lord, what is renunciation (Sannyasa) and who is entitled to renounce worldly life ?' 'I shall first deal with the (kind of) person entitled to renunciation and thereafter the mode of renunciation. Listen attentively:

'These (the following persons) do not deserve to renounce worldly life. A eunuch, one fallen (from right conduct), deformed person, women, the deaf, a child, the dumb, the heretic, an emperor, a religious student, a Vaikhanasa anchorite and a Haradvija (Kapalika?), a hired teacher, a man without prepuce and one who does not maintain the sacred fire, even though all these are possessed of dispassion. Even if they adopt (the life of) renunciation they have no right to receive (instruction in) the great Vedic texts ('Thou art That' etc.,). One who is already an ascetic has the right to become the highest kind of ascetic (Paramahamsa).

III-2. 'He who brings about protection from fear to others from him, as he gets himself (that protection from fear) from others, is declared in law books as a mendicant monk.

III-3-4. 'A eunuch, deformed person, the blind, a boy, one guilty of crime, one fallen from right conduct, one (always) at the gate of another (seeking help), the Vaikhanasa anchorite and the Haradvija, an emperor, a religious student, a heretic, one without prepuce, one who does not maintain the sacred fire, one who has twice or thrice renounced worldly life (previously), and a hired teacher – these persons do not deserve to embrace renunciation, excepting the afflicted in emergency (just before death).'

III-5. How is (renunciation at) the time of dire affliction approved by the esteemed (Aryas) ?

'The time just prior to the departure of the vital breath from the body is called the sorely afflicted (time) and not any other; this occasion of emergency leads to the path of liberation (by recourse to renunciation with the prescribed praisamantras).

III-6. Even in renunciation by the sorely afflicted (atura-sannyasa), a wise man shall renounce the world only in the prescribed manner by uttering the mantras laid down for it and having repeated the mantras.

III-7. Even in the kind (of renunciation adopted) by the greatly afflicted, there is nowhere any difference in the Praisa (mantras). There is no mantra (uttered) without a religious activity; (and) a religious activity has an eye on a mantra.

III-8. (An act) without a mantra is no religious act (i.e. it is different); hence one shall not give up the mantra. A religious act done without mantra is like oblation offered in ashes.

III-9. Renunciation by the sorely afflicted is declared to be by abridging the ritual prescribed therefor; hence in atura-sannyasa, there is the mode of repeating mantras (without ritual), O sage'.

III-10. If an ahitagni-householder gets disillusioned with the world while away in another province, he shall complete the Prapatya sacrifice in (a reservoir of) waters and then renounce worldly life.
III-11. A wise man shall renounce the world after completing (the prerequisite recital of Praisa mantras) either mentally, or by repeating the mantras in the prescribed manner (during the Prajapatya sacrifice) or (offer oblation) in waters or by performing rituals in the manner prescribed in the Veda; otherwise he will be heading to a fall (degradation).
III-12. When desirelessness arises in the mind towards all objects, then (authorities) sanction renunciation (by such person); contrariwise he shall fall (from virtue).
III-13. A wise man, when disillusioned with the world, may become a mendicant monk; when a person has attachments he shall reside in his house. That degraded Brahmana who turns ascetic when he has attachments indeed goes to hell.
III-14. That Brahmana, in the stage of a disciplined celibate student, may take to renunciation, without getting married whose tongue, genitals, stomach and hands are well guarded (i.e. they are under perfect control).
III-15. Seeing worldly life as completely devoid of substance and with a desire to realize the essence (of all), they renounce the world without getting married, being imbued with great dispassion.
III-16. (All non-spiritual) activity is characterised by the play of an active part in worldly affairs; true knowledge is the characteristic of renunciation. Hence placing in front (i.e. preferring) wisdom, an intelligent man will renounce the world.
III-17. When a person realizes that the supreme reality is the eternal Brahman (alone) he shall, taking up the single emblematic staff, give up the tuft of hair along with the sacred thread.
III-18. He who is attached to the supreme Self (Paramatman), is detached from things other than that (Paramatman); freed from all desires it behoves on his part to eat food given as alms.
III-19. When a person, who becomes very pleased when he is honoured and respectfully saluted, becomes similarly (very pleased) when he is being beaten, then he is a (true) mendicant monk (subsisting on alms).
III-20. ‘I am the indestructible non-dual Brahman alone, called Vasudeva (Lord Vishnu)’ – he whose firm attitude is thus (established) becomes a (true) mendicant monk.
III-21. He is in the stage (leading to) final beatitude in whom are found peace, quiescence, purity, truth, contentment, straightforwardness, absence of any possession and false airs.
III-22. When a person has no evil propensity towards all beings in deed, thought and speech he becomes a (true) mendicant monk.
III-23. Attentively discharging his duties characterised by the ten (virtues) and studying in the prescribed manner the Upanishads (Vedanta), a twice-born (dvija), having discharged the three debts, may renounce worldly life.
III-24. The ten virtues characterising right conduct (dharma) are: Contentment, forgiveness, self-control, non-stealing, purity, control of the senses, humility, (scriptural) learning, truth, and an even temper.
III-25. He abides in the stage (leading to) final emancipation who remembers not (with longing) past pleasures, as also those not yet experienced; nor does he exult in those that have arrived.
III-26. He who is always able to keep the inward faculties of senses within and the outward objects of sense outside (without any reaction) resides in the stage (leading to) final beatitude.
III-27. Just as, when the vital breath has departed, the body no longer experiences pleasure and pain, he (the sage) is such even when he is alive (lit. when he is united with the vital breath); then he stays in the stage (leading to) final emancipation (Kaivalya).

III-28. A pair of loin cloth, a patched garment (against the cold of winter), and a single emblematic staff constitute the accoutrements of the highest class of ascetics (Paramahamsa); no more is allowed by (scriptural) law;
III-29. If he were to possess more accoutrements for comfort he will go to the dreadful hell (Raurava) and be (renunciation-)born in the species of animals.
III-30. He may wear outwardly a patched garment strung out of pieces of discarded but clean cloth after dyeing it with ochre.
III-31. Wearing a single garment or unclad, his vision on one alone
(i.e. liberation) and without longing (for pleasures) (the Paramahamsa) shall always be on the move alone; in the rainy season (alone) he may stay in one place.
III-32. Giving up his house-hold (kinsmen), children and wife, all branches of the Veda, sacrificial rites and the sacred thread, the ascetic shall journey alone (without attracting attention to him).
III-33. Abandoning faults such as passion; anger, pride, greed and delusion the mendicant monk shall remain free from 'mine-ness' (nirmamah).
III-34. Ridding himself of love and hatred, (viewing) equally on clod, stone and gold and desisting from injuring (all) beings, the ascetic shall remain free from all desires.
III-35. An ascetic will attain liberation when he is freed of pride and egotism, devoid of hurting and wickedness, and possessed of the virtues of self-knowledge.
III-36. By attachment to (the pleasures of) the senses one undoubtedly comes to harm; restraining them alone well one attains final beatitude.
III-37-38. Desires do not subside by giving scope for their enjoyment; like fire fed by oblation, they only increase all the more. That person is to be known as one who has conquered his senses, who neither rejoices in nor dislikes (the objects) having heard, touched, eaten, seen or smelt them.
III-39. He reaps all the fruits promised by the Vedanta (Upanishads) whose speech and mind are ever pure and always well guarded.
III-40. A Brahmana (in quest of liberation) should always recoil from honours as from poison; he should always welcome disregard as (he would) nectar.
III-41. A person illused (forgetting it) sleeps soundly, wakes up in good humour and goes about (his work) in the world happily; (but) the insulter comes to grief.
III-42. One should bear patiently with abusive language and never insult another; nor should he in this embodied state, create enmity with anyone.
III-43. One shall not return anger for anger; when abused he shall speak gently for the welfare (of all); one should never speak an untrue word which feeds (worldly desires of) the seven gates (of the body).
III-44. Taking delight in the supreme light (manifested in the individual Self), remaining quiescent, free from desires and blessings, seeking (supreme) bliss, he (the ascetic) should move about (as a mendicant monk) with the Self alone as his companion.

III-45-47. He becomes fit for immortality by subduing the senses, enervating (feelings of) love and hatred and by non-injury to living beings. (This body) pillared by bones, bound together by tendons, plastered with flesh and blood, covered by skin, foul smelling, filled with urine and faeces, subject to old age and affliction, an abode of diseases, liable to injury, full of passion, impermanent and the abode of the elements (i.e. the body) one may abandon (without regret).
III-48. If one were to take delight in the body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, that fool will be (delighted) in hell as well.

III-49. The attitude ‘I am the body’ is (the same as) the path leading to the hell (called) Kalasutra, the trap for Mahavichi hell and a series of forest(-hells) where the trees have leaves as sharp as swords.
III-50. Even if total ruin faces one, this (identifying the body with the Self) should be abandoned by every effort; it should not be touched (accepted) by a nobly-born person just as a (low born) tribal woman carrying dog’s meat.
III-51. Abandoning (both) virtuous acts towards one’s dear ones and evil deeds towards unfriendly people, (a person) attains the eternal Brahman by the practice of deep meditation (Dhyana-yoga).
III-52. By this method, abandoning all attachments gradually, and freed from (the influence of) all the pairs (of opposites, such as pleasure and pain) one gets established in Brahman alone.
III-53. (The ascetic) shall journey alone without any helper for attaining final beatitude; for, seeing the perfection of the one (Brahman) he neither abandons it nor is he abandoned (by it).
III-54. A skull (for an alms bowl), (shelter under) the shade of trees, ragged garments, solitude and equanimity in all (things) -such is the characteristic of the liberated.
III-55. Benign to all beings, calm, wearing three-fold (emblematic) staff, (carrying) a water-pot, delighting in the one (Brahman) – having become a mendicant monk (thus) he may enter a village for alms.
III-56. The mendicant monk shall be alone as stated before; two together are declared to be a pair (having attachment to each other); three together are said to constitute a village (with their bickerings); more than these (three) become a city (of bustle and confusion).
III-57. The city (of ascetics) should not be created, nor the village nor the pair; an ascetic doing (forming part of) these three falls off his rightful duty.
III-58. Due to their close association there will doubtless be talks on royal personages, etc., mutual luck in alms, and (also) affection, tale-bearing and rivalry among them.
III-59. He shall remain alone and without desires; he shall not converse with any one. He shall utter ‘Narayana’ alone as the reply always (to other’s statements).
III-60. In solitude he shall contemplate on Brahman (whole heartedly) in thought, word and deed. He shall not by any means either welcome death or (rejoice in) life.
III-61. He shall only mark time (when practising asceticism) till the allotted span of life is completed; he shall neither welcome death nor rejoice in living. He shall await the time (of death) alone as an employee awaits orders.
III-62. A mendicant monk gets liberation when he possesses the following six characteristics: he is tongueless (in relishing food and speech), a eunuch (in sex), lame (in push), blind (in seeing sense objects), deaf (in hearing praise or curse) and innocent (like a child). There is no doubt about it.
III-63. That ascetic is said to be tongueless who, while eating food is not conscious of its being savoury or otherwise and who speaks words beneficial and truthful in moderation.
III-64. He is a eunuch who is unaffected on seeing a female whether newly born, sixteen year old or one of a hundred years.
III-65. When an ascetic goes about (only) for alms and answering calls of nature and does not exceed (a distance of) thirteen or fourteen kilometres (in a day) he is by all means a lame person.
III-66. That mendicant monk is said to be blind whose eyes, (being modestly lowered) while standing still or walking, do not see far excepting sixteen cubits of ground (before him).
III-67. Hearing words beneficial or otherwise, pleasing to the mind or causing grief, he seems not to hear them (i.e. remains equanimous); such a sage is said to be deaf.
III-68. That mendicant monk is said to be childlike who always remains as if asleep in the presence of objects of sensory pleasures, (though) his senses are efficient and unimpaired.

III-69. Show by dancers, etc., gambling, lady friend (of former days), eatables (heaped temptingly), (other) enjoyable things and a woman in her courses – these an ascetic shall always avoid.
III-70. An ascetic shall never even think of in his mind these six – love, hatred, intoxication, bamboozling, hurting and deluding others.
III-71. A bedstead, white clothes, talk on women, unsteadiness, daytime sleep and a carriage – these six cause the fall of ascetics.
III-72. One who thinks on the Self shall painstakingly avoid long journeys. The ascetic shall always be practising the lore of the Upanishads which is the means for liberation.
III-73. The ascetic shall not always be resorting to a place of pilgrimage nor be undergoing fasts frequently; he shall not be studying the scripture all the time nor be expounding them exclusively.
III-74. He shall always conduct himself without (committing) sin, deceit and devious acts, restraining his senses in every way as a tortoise does its limbs.
III-75-76. He will be released (from worldly bondage) when the functioning of his senses and the mind has become quiescent; is free of hopes (of gain) and possessions; is indifferent to the pairs (of opposites, pleasure and pain, etc.,), reverential salutation and the exercise of his will (nihsvadhakara); is free from 'mine-ness', egotism, expectations and blessings; and sticks to solitude. There is no doubt about it. Thus (are the duties of ascetics).
III-77. A disciplined celibate student, a householder or a forest-dweller (Vanaprastha) may renounce worldly life when he is ever vigilant in leading a righteous life, possesses (proficiency in) action, has devotion and wisdom, and comes to possess dispassion of his own accord. If he is chiefly interested (in the particular stage of his life) he shall complete the stage of studentship and become a householder; from (the stage of a householder) becoming a forest-dweller, he shall (thereafter) renounce the world. Or otherwise he may renounce worldly life from the stage of a student or householder or forest dweller. But then a person may renounce, that very day on which he gets disillusioned with the world, whether he is one who observes not vows (before the stage of renunciation) or observes them, whether he has undergone the prescribed ablution on completing the disciplined studentship or not, whether he is one who has discontinued maintaining the ritual fire at the death of his wife (utsannagni) or is one who does not maintain (for other causes) the ritual fire (anagnika). Some (law-givers) prescribe the sacrifice called Prajapatya (of which god Brahma is the presiding deity, to a twice-born before he embraces renunciation). But (though thus said) he may not do so. He shall only perform the Agneyi sacrifice (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (strengthen) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids (become strong like fire), namely the Sattva (semen), rajas (blood) and Tamas (the dark one).
III-78. (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra): 'Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)'. Thus reciting the mantra he shall smell the fire. This is the source of fire, this vital air. May you go unto Prana, may you go unto your source. Svaha. Thus alone this (mantra) says. Having secured the ritual fire from the Ahavaniya (sacred fire) he shall smell it as before. If he is unable to procure the ritual fire he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting (the mantra) 'I offer the oblation to all the gods, Svaha, he shall tender the oblation, and picking up (a small portion left over of) the offered oblation which is mixed with ghee, he shall eat it (mixed) with water. The oblation mixed with ghee is beneficial and gives (leads to) liberation. Thus (it has been declared). Only

after discarding the tuft of hair, sacred thread, parents, son, wife, (normal) work, study, mantras (other than those prescribed for ascetics), a wise man (knower of spiritual knowledge) renounces worldly life. By the mantras of liberation pertaining to the Traidhataviya sacrifice he shall attain (final beatitude). That is Brahman; that should reverently be resorted to. Thus alone is this (liberation attained). Thus.
III-79. Narada again asked of the grandfather (Brahma): 'How is he, (being now) without the sacred thread, a Brahmana ?' The god Brahma said to him (as follows).
III-80. Taking a shave with the (removal of the) tuft, a wise man shall discard the external (sacred) thread. He shall wear as the thread (i.e. he shall always be conscious of) the transcendent Brahman which is indestructible.
III-81. The sutra is so called as it indicates (Brahman). The sutra is indeed the supreme state. That Brahmana (alone) has completely mastered the Vedas who has realized that sutra.
III-82. The Yogin, the knower of yoga and the perceiver of the truth, shall possess that sutra (Brahman) by which everything is held together (sustained), as a group of gems by a thread.
III-83. Established in the highest yoga a wise man shall abandon the external (Sacred) thread. He is wise who possesses the sutra, the state of Brahman. Possessing that sutra he becomes neither unholy or impure.
III-84. Those who have the sutra inwardly and possess the sacred thread of wisdom, are indeed the knowers of the sutra; they wear the (true) sacred thread.
III-85. Those who wear a tuft of hair in the form of wisdom (Jnana), whose fundamental condition is wisdom, who possess the sacred thread of wisdom, to whom wisdom alone is supreme, have, it is said, pure knowledge.
III-86. That wise man whose tuft consists of wisdom, like the flame in the case of fire, and no other, is said to be the possessor of sikha (tuft; pre-eminence); not others who (merely) bear a lock of hair on the crown of the head.
III-87. The Brahmana and such others who are engaged in Vedic rites are to wear this (sacred) thread; for it is declared to be part of the ceremony.
III-88. He whose tuft consists of wisdom as also his sacred thread (of that wisdom), has all the requisites of a Brahmana; so understand the knowers of the Veda. Thus.
III-89. Knowing thus (the duties of ascetics), a Brahmana, having renounced worldly life, becomes a mendicant monk, wearing a single garment and shaven-headed, he receives no gifts (other than simple food for bare sustenance), if he is unable to bear bodily privation (of an unclad, unsoliciting Avadhuta ascetic). Or, according to prescribed rules, becoming unclad (lit. possessing a form as when newly born), renouncing his children, friends, wife, close kinsmen, etc., his Vedic study and rituals, abandoning the entire world, his loin cloth, emblematic staff and (warm) garment; being capable of putting up with the pairs (of opposites, pleasure and pain, etc.) and unmindful of cold and heat, pleasure and pain, sleep, honour and dishonour, and the six human infirmities (hunger, etc.); leaving off censuring, egotism, rivalry, pride, false airs, jealousy, envy, desire, hatred, pleasure, pain, love, anger, covetousness, delusion, etc.; remembering his body as a corpse; not conscious of anything other than the Self both inwardly and outwardly; not bowing to anyone, having neither the utterance of Svaha (in worshipping the gods) nor the utterance of Svadha (in honour of the manes); indulging neither in praise nor blame; he thus becomes independent of extraneous influences. Contented with (food alone) that comes unsolicited, he shall not accept (gifts of) gold, etc. He does neither the invocation of deities nor utter mantras to send them back; he has not mantra or non-mantra, meditation or worship, aim or non-aim, separation or union; and being of firm mind (in regard to residence) has no home (to sleep in at night) other than a deserted house, the shade of a tree, a temple, a clump of (tall) grass, a potter's shed, a hut where ritual fire is kept, the Southeast quarter, the sandy bank of a river, a cellar, cave or grounds near water falls or in a forest. He may have no distinctive emblem of an ascetic (like the great sages of yore)

such as Svetaketu, Ribhu, Nidagha, Rishabha, Durvasas, Samvartaka, Dattatreya and Raivataka. His conduct is incomprehensible (to ordinary people) like the conduct of children, mad men and ghosts. Though (perfectly) sane he behaves like an insane person. Muttering Svaha he shall discard all these in the waters – the threefold (emblematic) staff, sling (to carry his effects), (alms) bowl, (water) vessel, waist band and loin-cloth.
III-90. He shall journey (as a mendicant monk) unclad, leaving in the waters all these – the waistband, loin-cloth, the (emblematic) staff, garment and water vessel.
III-91. He shall seek the (realization of the) Self. Remaining unclad, free from (the influence of) the pairs (of opposites), receiving no gifts, well established in the path of the reality of Brahman, with his mind pure, eating food to sustain life at the prescribed hour with his hand or otherwise (placed in the mouth) without begging, equanimous in gain or denial (of food), without 'mine-ness', deeply interested in meditating on the pure effulgence (i.e. Brahman), devoted to the supreme spirit (manifested as the individual Self), deeply engaged in rooting out the effect of good and bad actions, he shall renounce (all other than the Self); having only one thought, namely of supreme bliss, ever recollecting Brahman in the form of Pranava (Om) and that he is Brahman alone, he shall give up the threefold body according to the maxim of the wasp (to become one with Brahman) and abandon the body by renunciation alone. He becomes one who has fulfilled himself (i.e. he attains liberation in the disembodied state). Thus (ends the third Upadesha of) the Upanishad.
IV-1. He who abandons the (three) worlds, the Vedas, objects of senses, the (influence of the) sense and remains (established) in the Atman alone, attains the highest goal.
IV-2. A good ascetic shall never answer the inquiry on his name, lineage, etc., his native place, duration (of his stay there), study of the scripture, family, age, conduct, and the vows observed by him.
IV-3. He shall neither converse with any woman nor remember one seen before; he shall avoid all talks on them and never look at one even in a picture.
IV-4. The mind of an ascetic will necessarily get disturbed on his doing the four things regarding women (mentioned above); due to this agitation of the mind he is lost.
IV-5-6. An ascetic comes down (from his high position) if he has greed, anger, untruth, bamboozling, covetousness, delusion, likes and dislikes, (love of) fine art, explaining tendency, desire, passion, accepting (gifts), egotism, 'mine-ness', practising medicine, enforcing right conduct (in others), expiatory acts, journeying abroad (into unholy places), and (the practice of) mantras, herbs, poisons and blessing (others) which are prohibited.
IV-7. A sage intent on liberation shall not speak (words such as) 'come, go, stop, welcome, friends and honouring'.
IV-8. A mendicant monk shall neither accept gifts nor induce others to offer donation nor prompt (others to give or take gifts) at any time even in a dream.
IV-9. Hearing or seeing good or bad of his (former) wife, brother, children, etc., and kinsmen, he shall not get agitated; he shall give up sorrow and delusion.
IV-10-12. Abstaining from injury, (having) truthfulness, non-stealing, continence, non-acquiring, humility, absence of depression, serenity, stability, straight-forwardness, freedom from affection, serving respectable elders, faith, forgiveness, calmness, non-alignment, fortitude, amiability, endurance, compassion, modesty, knowledge and wisdom, contemplation of the supreme Spirit (Yoga), very moderate diet and contentment – these are well known as the essential requisites of self-controlled ascetics.
IV-13. Free from (the influence of) the pairs (of opposites), ever established in goodness, equanimous in everything, the sage in the fourth stage (of asceticism), the Paramahamsa, is the visible god Narayana.
IV-14. Except in the rainy season, he may stay one night in a village and five nights in a city; during the rains he may stay four months (in a village or town).

IV-15. The mendicant monk shall not stay two nights in a village; if he stays, affection, etc., may find scope (to deflect him); thereby he will go to hell.
IV-16. In the outskirts of a village, in a secluded spot he may pitch his camp and go about (for alms) like a worm (crawling) on the ground; during the rains he shall stay in one place.
IV-17. Clad in a single garment or unclad, with his vision fixed in the one (Brahman), free from desires, undeflected from the path of the good and deeply meditating he shall walk the earth.
IV-18. Practising his essential duties in a pure place always a mendicant monk shall ever be on the move, his eye fixed on the ground.
IV-19. He shall never journey at night, midday or during the two twilights; neither in a deserted place nor an impassable region nor a place causing harm to creatures.
IV-20. A mendicant monk may stay one night in a village, two nights in a small town, three nights in a big town and five nights in a city. During the rains he may camp in one place which has plenty of pure water.
IV-21. Seeing all beings as like unto himself a mendicant monk shall walk the earth, like a person blind, dull-witted, deaf, mad and dumb.
IV-22. A Bahudaka mendicant monk and a forest-dweller, it is declared, are to have a bath at the three periods (junctures) of the day, the Hamsa ascetic but once a day and a Paramahamsa ascetic has none (prescribed).
IV-23. The ascetic carrying a single emblematic staff shall observe these seven things -silence, Yoga posture, deep meditation, endurance, solitude, desirelessness and equanimity.
IV-24. One at the stage of a Paramahamsa, due to the absence of prescribed rules in regard to bath, etc., shall merely give up all the activities of the mind.
IV-25. What difference is there between worms (revelling in putrid waters) and men who take delight in (the body consisting of) skin, flesh, blood, tendons, marrow, fat, bones, faeces, urine and pus ?
IV-26. Where (on the one hand) is the body, a great conglomerate of all (foul things) such as phlegm and others and where (on the other hand) are merits such as bodily splendour, auspiciousness and personal charm ?
IV-27. If a fool takes delight in his body which is a conglomerate of flesh, blood, pus, faeces, urine, tendons, marrow and bones, he will be (delighted) in hell as well.
IV-28. Though there is no difference between the unmentionable region of women and a purified ulcer, people are generally deceived by the difference in outlook.
IV-29. A piece of skin split in twain and perfumed by the Apana-wind
– a bow to those who take delight in it ! What is greater rashness than this ?
IV-30-31. The wise ascetic has no (worldly) work to do nor has he any emblem. The sage free from ‘mine-ness’ and fear, calm, uninfluenced by the pairs (of opposites), taking food without caste-distinction, clad in loin cloth or unclad, shall remain deeply engaged in meditation. Thus the Yogin, solely devoted to wisdom is fit for identity with Brahman.
IV-32. Even though he may carry an emblem (such as the staff), the (real) cause of his liberation is his spiritual knowledge alone. To the people here (in the matter of attaining final beatitude) an assemblage of emblems is meaningless.
IV-33. He is a Brahmana (knower of Brahman) who knows not (the difference between) one who is good or bad, unlearned or highly learned (in scripture), of good or bad character.
IV-34. Therefore a wise (ascetic) shall move about unobtrusively without any emblem, knowing right conduct, devoted to the vow of (realizing) Brahman, and resorting to the secret doctrine (i.e. the Upanishads)).
IV-35. He shall journey over the earth, a mystery to all people, devoid of class or stage of life, as (though he were) blind, dull-witted and dumb.

IV-36. Seeing him calm in mind the gods desire to be like him. As he observes no distinction he attains the (distinctionless) final beatitude. Thus the teaching of the god Brahma. Thus (it ends).
IV-37. Then Narada asked of Brahma (the grandfather): 'Pray expound to us the method of renunciation'. The god Brahma agreeing to it saying 'Be it so' declared: For embracing the fourth stage of life
(i.e. renunciation) whether one is in a state of emergency or in the regular sequence, one shall perform the eight commemorative religious ceremonies (astasraddha) after having first undergone the penance to expiate all sins (kricchraprayaschitta), the eight ceremonies being (the propitiation of) the gods, sages (of yore), (other) divine beings, men, (the five) primary elements, manes, father, mother and (one's) Self. First (he shall propitiate) the group of deities named Satya, Vasu, etc.; in the commemorative ceremony for the gods, Brahma, Vishnu and Maheshvara (Siva); in the Sraddha ceremony for the sages, divine sages (like Narada), royal sages (like Janaka) and men-sages (like Yajnavalkya); in the Sraddha for divine beings, the (eight) Vasus, the (eleven) Rudras and the (twelve) Adityas (suns); in the Sraddha for men, Sanaka, Sanandana, Sanatkumara and Sanatsujata (son of the god Brahma); in the Sraddha for the Elements, the five primary elements Earth, etc., the sensory organs such as the eye, and the four groups of living beings; in the Sraddha for the manes, father, paternal grandfather and paternal great grandfather; in the Sraddha for the female ancestors, mother, paternal grandmother and paternal great grandmother; in the Sraddha for one's Self, one self, father and paternal grandfather; if his father is alive, leaving off the father, himself, paternal grandfather and paternal great grandfather.
In all cases he shall honour the Brahmanas, arranging that two of them are present each time. Having honoured the Brahmanas in the manner prescribed for the ceremony of the daily offerings to deceased ancestors (pitryajna) during the eight Sraddhas performed in eight days or in a day with the mantras pertaining to his own branch of the Veda, following the option of a single ceremony a day or eight ceremonies on the same day; having completed (the rituals) according to rules till they are fed; having performed the offering of rice-balls to the manes and bidding farewell to the Brahmanas, pleased with the presents and betel rolls; having saved seven hairs for the success of the remaining ritual acts; the twice born, having had seven or eight hairs shaved together along with the (remaining) hairs and beard, and the nails cut for the success of the remaining ritual acts; bathing after the shave in which hairs in the arm pits and the public hairs are exempted and preserving the (above said) seven hairs; completing the evening twilight worship; muttering the Gayatri mantra a thousand times; performing the (daily) teaching and study of the Vedas; getting ready his own ritual fire; completing (the recital of) his branch of the Veda; offering the oblation of ghee in the fire as stated in it (his Vedic branch) till Agni and Soma have been propitiated; completing the act of offering oblations; (ceremoniously) eating the barley meal three times (invoking) himself, etc., keeping alive the fire after having ceremoniously sipped water (achamana); seating himself in a skin of the black antelope at the north of the fire, keeping awake listening to the recital of Puranas; bathing at the end of the fourth watch (of the night), boiling the oblation in that fire, offering the rice-oblation sixteen times reciting the Purusha-sukta; performing the Viraja ritual (so as to be free from all sins); sipping water ceremoniously and gifting clothes, gold, vessel and cow along with a cash present, completing (the preceding rituals), bidding farewell to the god Brahma who had been invoked, invoking the fire to be (symbolically) present on his person (reciting the mantras) –
'May the Maruts bring together (the scattered vital energy), may Indra (do so), may Brihaspati (do so), may this fire (do so granting) along with (long) life, wealth and strength; may he make me long lived'. Thus.

‘Oh Agni, come with your body which is fit for sacrifice. (You) being my Self, may you climb into my body, bringing before me great wealth suitable for men. Assuming the form of sacrifice, may you rest in my body, your source. Oh, Fire, being born of the earth, may you come with your abode; meditating on Fire, bidding farewell to him after having circumambulated and prostrated in reverence before him; worshipping the morning twilight; paying obeisance to the Sun reciting the Gayatri mantra a thousand times, seated in the waters which reach up to his navel; bidding farewell to Gayatri having made respectful offerings to the eight guardian-deities of the quarters; mingling the Gayatri with the Vyahritis (bhur, bhuvas, suvas) and reciting in a low, middling or high tone or mentally (the mantras), ‘I am the stimulator of the tree (of the phenomenal world). Fame (of my knowledge) is lofty like the peak of a mountain. High and holy, I am the immortal being as (the immortal Self) in the sun. (I am) the wealth (of the Self) endowed with effulgence. Possessing true knowledge I am immersed in my immortal nature. Thus the words of self-realization (based on the Veda) of Trisanku (a realized soul)’.
‘He (the Om) who is the most exalted of the Vedas and omnipresent and who has sprung from the ambrosial scripture – may that (Om), the (supreme) lord endow me with (true) intelligence. May I, Oh Lord, become the possessor of (wisdom leading to) immortality; my body very active (in the higher life); my tongue (speech) possessed of sweetness to the highest degree. May I with my ears, listen to the wealth (of Vedantic learning). You are the sheath of Brahman, concealed by worldly intelligence (while please rent asunder). Pray protect my wisdom (born) of the study of the scripture’; ‘I am (now) risen above the desire for wife, desire for wealth and desire for worldly glory’. ‘Om Bhuh, I have renounced (the world)’. ‘Om Bhuvah, I have renounced’. ‘Om Suvah, I have renounced’. Sipping water (ceremoniously, reciting the mantra) ‘Freedom from fear to all beings; everything emanates from memory, Svaha’; offering (water) to the East with the palms fully folded and uprooting the sikha (of seven hairs) reciting Om Svaha; snapping the sacred thread (reciting the mantras) – ‘The sacred thread is highly sanctifying; it has been natural to the god Brahma (Prajapati) in the first place; foremost in promoting long life, put on thus. May the bright (fresh) sacred thread be the strength and effulgence (unto me);
‘Let not the sacred thread reside externally; may you, entering inside into the middle (of the heart) ever grant (me) the highly sanctifying fame, strength, wisdom and dispassion, and (true) intelligence’. Offering water with cupped palms, he shall offer (the sacred thread) as oblation to the waters, (reciting the mantra) ‘Om Bhuh, (pray) reach the sea, Svaha’. Repeating thrice, ‘Om Bhuh, I have renounced, Om Bhuvah, I have renounced, Om Suvah, I have renounced’, he shall ceremoniously sip water and discard in the waters his garment and waist band, reciting ‘Om Bhuh Svaha’. Reminding himself that he had ceased from all (worldly) activities and becoming unclad he shall start for the north with his hand raised and thinking of his Self.
IV-38. If, as stated before, he is an enlightened recluse, he shall receive instruction from his Guru on the Pranava (Om) and the great scriptural texts (such as 'Thou art That'), journeying (as a mendicant monk) in easy stages, (convinced) that no one exists other than his Self and subsisting on fruits, (edible) leaves and water and thus move about on hills, forests and temples. Then unclad, giving up journeying all (over the earth), his heart solely filled with the experience of bliss always, profited by the complete severance of (worldly) activities, sustaining life by means of fruits, juicy barks, leaves, bulbous roots and water only for attaining liberation, he shall discard his body in some mountain cave remembering the emancipating mantra (Om).
IV-39. If he is a recluse desiring further study (Vividisha Sannyasin) he shall proceed along with learned Brahmanas like his preceptor, etc., and receiving a staff, waistband, loin cloth, garment and water vessel (offered) by his preceptors reciting, ‘Pray wait, wait, blessed one, take the staff, (ochre) garment and water vessel’, he shall go to the spiritual guide’s presence

to receive instruction in the Pranava (Om) and the great scriptural texts (Mahavakyas). He shall then receive the (emblematic) bamboo staff, which is free from cuts from the tip of the top, evenly shaped, smooth, free from black colour and is auspicious looking, having first sipped water ceremoniously and (repeating the mantra), 'You are my friend. Protect my strength. You, my friend, are Indra's (weapon) Vajra, the destroyer of (the demon) Vritra. May you bring protection to me. Prevent that which is a sin'. He shall then receive the water-vessel reciting the Pranava first (and then the mantra) 'You are the life of the world, you are the container of water, you who are always cool'. (Receiving) the waist-band, loin cloth and the (ochre) garment (reciting the mantra in the due order), 'the waist-band, the supporter of the loin cloth, Om; the cover for the privities, the loincloth, Om; the garment, which is the protection against cold, wind, and heat, Om;' and invested with the yoga cloth (cloth used for meditation) preceded by the ceremonial sipping of water, he shall zealously follow the rules of his stage of life (i.e. asceticism) considering that he has fulfilled himself (in the quest for liberation). Thus (ends the fourth Upadesha of the Upanishad.

V-1. Then Narada asked of the god Brahma: 'Lord, you have said that renunciation entails ceasing from all activity. Again you have said that one shall be zealous in the conduct of one's stage of life'.

Then the god Brahma replied: 'To the embodied being there are the four stages of waking, dreaming, sleeping and the fourth stage (Turiya). Under their influence people who engage themselves in action, knowledge and dispassion, conform to them in their conduct'. 'If this is so, Lord, how many kinds of renunciation are there ? What are the differences in their practice ? Pray expound to us completely'. Agreeing to this saying 'Be it so' the god Brahma (said to) him (as follows).

V-2. If the question is raised, 'How does conduct differ in the varieties of renunciation ? (the answer is) that renunciation is really one only, that it becomes threefold due to imperfection of knowledge (vidvat-sannyasa), incapacity (vividisha-sannyasa) and failure in action (atura-sannyasa) and it attains the four stages of renunciation due to dispassion, renunciation due to wisdom, renunciation due to wisdom and dispassion and renunciation of action.

V-3. This is how it is. Due to the absence of wicked passion, by indifference to objects of pleasure and by the influence of good actions done before, one who renounces the world is (called) the renouncer due to dispassion.

V-4. Due to the knowledge of the scripture (shastras), withdrawing from the phenomenal world by listening to sinful and auspicious experiences of the world; desisting from all the world composed of anger, jealousy, intolerance, egotism and pride; discarding bodily inclinations such as desire for wife, desire for wealth and desire for worldly glory, (excessive) regard for the shastras and public esteem; considering all these common things to be eschewed as vomit; endowed with the four disciplines (such as discrimination or permanent and transitory things) – he who renounces thus alone is a renouncer due to wisdom.

V-5. Having studied all (scripture) in due order and experienced all (worldly life) one who, influenced by wisdom cum dispassion and deep meditation on the Self, becomes an unclad (ascetic), is the renouncer due to wisdom cum dispassion.

V-6. Having completed the course of disciplined student-ship in celibacy, becoming a householder, reaching the stage of a forest-dweller, he who (thereafter) renounces the world in accordance with the order of the stages of life even in the absence of dispassion, is a renouncer of (worldly) activities.

V-7. Renouncing the world in celibacy and becoming unclad in renunciation – such is the renouncer due to dispassion. The renouncer due to (scriptural) learning is the renouncer due to wisdom. The renouncer due to imperfect knowledge is the renouncer of (worldly) activity.

V-8. Renunciation of activity is of two kinds: renunciation due to (some) cause and renunciation without (an adventitious) cause. The one with cause is the afflicted (and is at the point of death); the causeless is renunciation in the regular order.
The afflicted skips over all preliminary ritual acts; it is renunciation at the point of the departure of the vital breath; this is renunciation due to (some) cause. Hale in body (but convinced) that created things are transient and hence all things such as the body are fit to be abandoned:
V-9. 'The individual soul, non-different from Brahman, pervading pure ether, the sun (Vasu), remaining in the sky, the Fire that rests in the altar (of the universe), the Guest, residing in the house (of the sacrifice), residing in men, dwelling in the superior (gods), resting in truth, residing in the sky (as the sun), born in the waters, born on earth (as grain, etc.,) born as (sacrificial) truth, born in mountains (as rivers), this truth (Brahman) is (truly) great.
V-10. Convinced that everything other than Brahman is transcient and as a result he renounces, that renunciation is renunciation without (an adventitious) cause.
V-11. Renunciation is of six kinds – Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.
V-12. The Kutichaka ascetic wears tuft and sacred thread, carries an (emblematic) staff and water vessel, puts on a loin cloth and patched garment, is devoted to the service of father, mother and preceptor, has recourse to the assistance of using mantras for the vessel (pithara), spade (khanitra) and sling (sikya), is addicted to eating food in one place, puts on the forehead a perpendicular sign of white sandal and has a three-fold (emblematic) staff.
V-13. The Bahudaka ascetic wears tuft, etc., and patched garment, puts on the forehead a mark consisting of three horizontal lines of holy ashes, looks on all equally like the Kutichaka and subsists on eight mouthfuls of food gathered from (different) places like a bee.
V-14. The Hamsa ascetic wears matted hair, puts on the forehead a horizontal mark of holy ashes or a perpendicular mark of sandal, subsists on food gathered without pre-determination like a bee and wears loincloth and khandatunda (a piece of cloth covering the mouth).
V-15. The Paramahamsa ascetic wears no tuft or sacred thread, subsists only on food taken at night and gathered from five houses, has his hand serving as (alms-)bowl, wears a single loincloth and a single garment, (carries) one bamboo staff or wears a single garment, smears holy ashes (all over the body) and renounces everything.
V-16. The Turiyatita ascetic is 'cow-faced' (eats food at random without using hands), eats fruits (only) or if he takes cooked food, gets it from three houses (i.e. three mouthfuls), has his body just alive, is unclad and has his body as though it were a corpse (due to insensibility by nirvikalpa-samadhi).
V-17. The Avadhuta ascetic follows no rules, subsists on food that comes to him, as is the practice of a python, from all classes of people excepting those who are accused or fallen, and is solely devoted to the realization of his Self.
V-18. If one lives in (great) affliction (of bodily infirmities), he shall renounce the world in the due order (by getting instruction in Pranava and the Mahavakyas from his Guru).
V-19. To the Kutichaka, Bahudaka and Hamsa ascetics, the method of renunciation of the Kutichakas applies just as (renunciation is embraced after completing) the stages of brahmacharya, etc., (ending with) the fourth stage (namely, renunciation).
V-20. The rule is that the triad of the Paramahamsa, etc., has no waist band, loincloth, garment, water vessel or staff; their soliciting alms shall be from all classes of people and they shall be unclad. Even in the stage of renunciation they may study (the scripture) till they feel fully satisfied and thereafter discard in the waters the waistband, loincloth, staff, garment and water-vessel. Then if unclad there shall not be any vestige of patched garment. They shall neither study nor expound (the scripture). There is nothing whatsoever for them worth hearing. Other than the Pranava (Om) they shall not cultivate any science of logic, not even the Verbal

authority (i.e. the Veda). He shall not speak much in expounding (sacred texts), he shall not stultify by his words the words of the great, (he shall not) communicate by making signs with his hands, etc.,, nor shall he use other special means of communication. He shall not speak to the low class of people, women, the fallen and (specially to) women in their courses. To the ascetic there is no worship of the gods, nor seeing (the deities) during festivals nor any journey on pilgrimage.

V-21. Again (on) the different kinds of ascetics. (In the rule relating) to the Kutichaka the receiving of alms is from one house; to the Bahudaka it is at random as in the case of a bee gathering honey; to the Hamsa it is eight mouthfuls (collected) from eight houses, to the Paramahamsa (five mouthfuls collected) from five houses, the hand being the (alms-)bowl; to the Turiyatita the food consists of fruits put into his mouth (gomukha); to the Avadhuta (the food comes to him) as in the case of a python, from all classes of people. The ascetic shall not stay many nights (in the same place). He shall not bow to any one. To the Turiyatita and Avadhuta none is superior. He who knows not the Self, though the eldest, is yet the youngest (in wisdom). He shall not swim across a river, nor climb a tree, nor travel in a carriage. He shall not indulge in buying and selling, nor barter even the least. He shall not put on airs nor speak an untruth. There is no duty enjoined on an ascetic. If there is, then he will have to mix with people practising religious observances (which is undesirable). Hence ascetics have the right (only) to meditation, etc.

V-22. The renouncer in an emergency and the Kutichaka ascetic attain the worlds of Bhur and Bhuvar respectively. The Bahudaka ascetic attains heaven (Svarga). The Hamsa sage attains the (highest heaven of) Tapoloka. The Paramahamsa reaches the abode of Brahma and of Truth (Satyaloka). The Turiyatita and the Avadhuta attain final beatitude in the (individual) Self by deeply meditating on the Self according to the maxim of the wasp and the worm.

V-23. ‘Whatever the state one remembers
When discarding the body at death,
The same he attains (after death).
The teaching of the scripture is never false’.

V-24. Thus having known (the procedure), barring investigation into the nature of the Self, (the ascetic) shall not devote himself to any other practice. As a result of such practice there is the attainment of the respective worlds (such as heaven, etc.,). By one endowed with wisdom and dispassion liberation is (attained) in himself; hence there is no adherence to any other practice. Adherence to (any other) practice (will be useless for attaining final beatitude). To the embodied (self) (there are the three states of) waking, dreaming and deep sleep; in the waking state (it has) the faculty to perceive individuality (vishva); in the dreaming state, the subtle essence of light (taijasa); in the state of deep sleep, intelligence dependent on individuality (prajna). Due to the difference in the state, there is the difference in the conditioned Lord (Ishvara). For the difference in effect, there is the difference in the cause. In these (three states) the material cause for (such differences) is the external and internal activity of the fourteen sensory organs. The mental states are four, the mind (manas), intelligence (buddhi), ego (ahamkara) and the heart (chitta). There is clear difference in practices due to the difference in the activity of the mental states.

V-25. ‘Know (the individual Self) to be awake
When it remains in the eye; when in the throat
It enters the dreaming (state); it is in the heart
In deep sleep; but remaining in the head
It is the fourth state (Turiya)’.

V-26. Knowing the Turiya to be the indestructible (Brahman) he who remains as though unconscious of all (happenings) such as whatever is heard or seen, remains as one in the state of deep sleep, though he is in the waking state. In him even in the dreaming state such

condition (of non-consciousness) prevails. (The Shastras) say that he is one who is 'liberated while living'. The exposition of the meaning of all scriptures is that such a person alone attains liberation. A mendicant monk does not hanker after this world or the next (i.e. Svarga, the heaven of varying enjoyments with a time-limit). If he has (such) expectation he becomes one in accordance with that. By (ritual) practices of the scripture other than investigation into the Self, he does a useless thing, like the burden borne by a camel of a load of saffron flowers. (for him) there is no practice of the science of Yoga, no pursuit of the lore of the Sankhya, nor application of the mantras and rituals. If an ascetic practises lores other than (Self-realization) it is like adorning a corpse. As a cobbler is far away from the performance of Vedic rituals, so is he from the (practice of Brahma-)vidya (by his rituals). He is not to devote himself to repeat the Pranava. Whatever activity he does he has to reap the fruit there of. Hence discarding all (ritual acts) like the foam in castor oil, and seeing the unclad ascetic engaged in it (Self-realization) with complete control over the mind and using the hand as the (alms-)bowl, the mendicant monk shall (truly) renounce (all worldly attachments). Like the child, mad man or a goblin the mendicant monk shall not desire either for death or life, but shall merely mark time according to the maxim of a servant awaiting orders.

V-27. If an ascetic merely lives on the alms devoid of the qualities of forbearance, wisdom, dispassion, tranquillity, etc., he is a bane of the conduct of ascetics.

V-28. Not by bearing an (emblematic) staff, not by a shaven head, not by (special) dress, not by hypocritical airs (of sage-hood) does liberation (come to one).

V-29. He who bears the staff of wisdom is said to be 'single staffed'. The ascetic who carries a wooden stick, eats all sorts of food and is devoid of wisdom goes to terrible hells called Maharaurava.

V-30. A stable position (in a monastery) is said by great sages to be similar to the excreta of a sow; hence, leaving it aside, the ascetic shall move about like an (assiduous) worm.

V-31. The Turiyatita ascetic shall have food and clothing without solicitation and just as they happen to occur, by others will. He shall be unclad and have a bath at others' will.

V-32. The ascetic whose behaviour is well in harmony even with the dreaming state as with the waking state, is considered the best; he is the most excellent among those that follow the Vedanta.

V-33. In non-acquirement (of alms) he shall not grieve; in its acquisition he shall not feel joy. Avoiding attachment to material things he shall simply keep himself alive (for a higher purpose).

V-34. He shall in all cases shrink from being honoured (by admiring disciples); the ascetic who welcomes such honour gets bound (with worldly ties) though liberated.

V-35. For the sake of bare subsistence an ascetic may go about for alms to the houses of approved classes of people (i.e. the 'twice borns') at the proper time when they have dined after the fire-ritual.

V-36. Using his hand as a vessel (for receiving food) the ascetic shall not solicit alms more than once a day; he may eat the food standing, he may eat the food walking. There is no ceremonial sipping of water in between.

V-37. (The ascetics) with pure thoughts keep within the limits (of good behaviour) like the sea; these great men do not abandon the prescribed course (of conduct) like the sun.

V-38. When the ascetic seeks food with his mouth alone like a cow, he shall then be equanimous in all beings; he is (then) fit for immortality.

V-39. Going to a house which is not forbidden (for alms), he shall avoid a house which is prohibited. He shall enter the house when the door is open; he shall never go towards the house when it is closed.

V-40. He shall shelter (for the night) in a deserted house covered with dust, or he may shelter under a tree, giving up all likes and dislikes.

V-41. The ascetic shall go to sleep where he is when the sun sets and be free of (ritual) fire and (fixed) abode. He shall live on what comes at random, self-possessed and senses subdued.
V-42. Departing (from human habitations) and resorting to a forest, possessing true knowledge and senses subdued, moving about awaiting the time (of death), (the ascetic) becomes fit for absorption into Brahman.
V-43. The sage who moves about, desisting from causing fear to all beings has nowhere fear from any being.
V-44. Free from pride and egotism, unaffected by the pairs (of opposites), with all doubts dispelled, (the ascetic) never gets angry nor hates (any one) and does not utter a false word.
V-45. Moving in holy places, causing no injury to living beings and receiving alms at the proper time, (the sage) is fit for absorption into Brahman.
V-46. He shall at no time associate himself with the forest-dwellers (Vanaprasthas) and the householders. He shall desire to move about unobtrusively. Joy (of any kind) shall not enter him. His path indicated by the sun he shall walk the earth (unhurriedly) like a worm.
V-47. Actions entailing blessing and those connected with injury as well as those intended for the welfare of the world, these (the ascetic) shall neither perform nor cause others to do.
V-48. He shall not be attached to heterodox doctrines nor pursue a means of living. He shall not indulge in assertive arguments nor lean to either side in a debate.
V-49. He shall not have a following of disciples nor study many books. He shall not utilise a commentary nor initiate inaugural functions anywhere.
V-50. Without displaying any distinctive emblem or motive the ascetic shall show himself to the people as a mad man or a child or a dumb person though he is (all) wise.
V-51. He shall neither do nor speak on anything. He shall have no thoughts good or bad. Delighting in the Self, the sage shall move about, leading this way of life.
V-52. He shall move about the country alone, free from attachment, his senses subdued, playing with and rejoicing in the Self, self-possessed, equanimous.
V-53. Wise (but) playful like a child, well versed but appearing dull-witted, (the ascetic) shall journey. Learned, he may speak like a mad man. Seeking food like a cow he shall walk in the path of the Upanishads.
V-54-55. Disregarded, insulted, deceived, envied, beaten, obstructed or made to suffer by denial of food by wicked people or when faeces and urine are thrown at him by the ignorant and shaken in various ways, (the ascetic) desiring welfare but fallen into difficulties shall raise himself by the (power of the) Self.
V-56-57. Honour received by the ascetic brings about great loss to the wealth of his penance (Yoga), but when he is disregarded by ignorant people he attains success in the practice of Yoga (as he becomes free of ego by the ordeal). Without transgressing right conduct of the good the Yogin may so move about, that (ordinary) people may disregard him; but they shall never associate with him.
V-58. They Yogin (absorbed in meditation) shall do no harm by word, thought or physical action to beings such as the womb-born, the egg-born and others. He shall avoid all associations.
V-59. Abandoning all defects, such as passion and anger as well as pride, greed, delusion, etc., the mendicant monk shall remain free from fear.
V-60. Eaten food given as alms, observing silence, penance, meditation specially, (possessing) correct knowledge and dispassion – these are considered to be the duties of a mendicant monk.
V-61. Wearing ochre garment, ever devoted to the Yoga of meditation, he may take shelter (for the night) at the outskirts of a village, the shade of a tree or even in a temple. He shall always live on alms and nowhere eat food obtained from one house alone.

V-62. A wise man (before embracing renunciation) shall always be on the move till he attains purity of mind; there the pure-minded shall renounce worldly life and move about here and there.
V-63. Visualising God (the Lord Vishnu) everything, both outwardly and inwardly, he shall move about at all times, silent and free from impurity like the breeze.
V-64. Equanimous in joy and sorrow, patient and forgiving, eating what comes to his hand and seeing without enmity equally on the 'twice-born', the cow, the horse and the deer, etc., (he shall journey).
V-65. Meditating on Vishnu (who is) the supreme Self and the Lord (Ishana), contemplating on the Supreme bliss and remembering that he is Brahman alone (he shall spend the time).
V-66. Thus having become wise and possessing complete control over the mind, turning away from desires, unclad (by becoming an Avadhuta), always discarding all worldly affairs by thought, word and deed and turning his face away from the illusory phenomenal world, (the sage) becomes liberated (from worldly bondage) by deep meditation on his Self according to the maxim of the wasp and the worm. Thus (ends the fifth chapter of) the Upanishad.
VI-1. Then Narada asked of the grandfather (Brahma): 'Lord, (the sage attains liberation) by that practice, according to the maxim of the wasp and the worm. How is that practice (accomplished) ?' The god Brahma said to him: 'True in speech he shall lead the life, with his body remaining distinctive by the (power of) wisdom and dispassion.'
VI-2. Wisdom is the (wise man's) body; know that dispassion is his life; tranquillity and self restraint his eyes; the mind his face; intelligence his digit (kala) (consisting of sixteen parts beginning with Prana and ending with naman); the twenty-five elements his limbs, the (aggregate of the) states (of waking, etc.,) his five primary elements (of earth, water, etc.,); action, devotion, wisdom and dispassion are the branches (i.e. hands in the form of his) waking, dreaming, deep sleep and the fourth state (turiya); the fourteen organs are of the form of (unstable) pillars (fixed) in slime. None the less, as a pilot guides a boat even from a muddy place (to safety), as a mahout an (intractable) elephant, the man of dispassion shall bring them (organs) under his control by his discernment; and considering everything other than the 'I' (i.e. the Self) to be false and transitory, he shall always speak of himself as Brahman. There is nothing else for him to know other than his Self. Being thus 'liberated while living' (jivanmukta) he lives as one who has fulfilled himself. He shall never say, 'I am not Brahman', but (feel) incessantly 'Brahman I am' in the states of waking, dreaming and deep sleep; (then) reaching the turiya state he shall be merged in the state of turiyatita (of disembodied final beatitude).
VI-3. (In the fourth state of turiya) the day is the waking state, the night is the dreaming state and mid-night is the state of deep sleep. In one state there are the four states. Among the fourteen organs, each of which has a single function under its control, the functions of the eye, etc., (will now be described). By the eye there is the comprehension of form, by the ears that of sound, by the tongue that of taste, by the nose that of smell, by speech that of articulate expression, by the hand that of seizure, by the feet that of movement, by the anus that of evacuation, by the genitals that of (sexual) pleasure and by the skin that of touch. Intelligence which comprehends objects is dependent on these (described above). (It) comprehends by intelligence. It becomes conscious by the mind (chitta). It becomes conceited by the ego. Having specially created these the individual Self (Jiva) becomes as such due to the conscious possession of the body. The Jiva pervades the body as a householder moves in his house conscious of its possession. Having understood (the nature) of the face (of consciousness) (in the lotus of the heart) namely, that it experiences goodness in the eastern petal, sleep and sloth in the south-eastern, cruelty in the southern, sinfulness in the south-western, sportiveness in the western, inclination to move about in the north-western, tranquillity in the northern, wisdom in the north-eastern, dispassion in the pericarp, and thought of the Self in the

filaments (the sage is left with the consciousness of the turiyatita Brahman alone simultaneously with the dawn of that wisdom).
VI-4. There is in the state (of the awareness) of life, the first of the waking state, the second of dreaming, the third of deep sleep, the fourth of the turiya state; and the 'state beyond the fourth' (turiyatita) when the four states are absent. The Self is one only (spoken of as) having the different states of vishva, taijasa, prajna and tatastha (the passive state). There is (only) one luminous Being, the witness, the one free of all attributes; the sage shall speak (i.e. feel) that he is Brahman (alone). Otherwise there are the four states of waking, etc., in the waking state, the four states of dreaming, etc., in the dreaming state, the four states of deep sleep, etc., in the state of deep sleep and the four states of turiya, etc., in the turiya state. Not so in the state of turiyatita which is devoid of attributes. As vishva, taijasa, prajna and Ishvara in the states of the gross, subtle and causal bodies, the witness remains as one alone in all the states. Is the passive one (tatastha) the witness ? The tatastha is the not the witness. Due to being a witness, he is not the witness alone. The Jiva is affected by his states of doing, enjoying and egotism, etc. The one other than the Jiva is unaffected (by the various states). If argued that the Jiva too is unaffected, it is not so. There is the conscious feeling of the body due to the consciousness of being the Jiva and of being a Jiva due to the possession of the body. There is an intervention in the state of the Jiva as between the ether in the pot and the all pervading ether. It is due to this intervention alone that the Jiva, pretending inhalation and exhalation investigates (into the supreme witness) by the mantra, 'The Hamsa (Brahman), that I am". Thus realizing (that there is really no difference between the Jiva and the supreme witness) one shall abandon conscious feeling of the body; thus one becomes free of the consciousness of the body. Such a one alone is said to be Brahman.
VI-5. Giving up attachment, conquering anger, taking a very moderate diet, subduing the senses and blocking the gates (of the body) by his intelligence, (the ascetic) shall direct his mind towards deep meditation.
VI-6. In solitary places alone, in caves and forests, the Yogin, ever in harmony, shall always begin well his meditation (on the Self).
VI-7. In receptions, ceremonies performed in honour of the manes (Sraddhas) and sacrifices, in religious processions and festivities and in the assemblies of people the knower of Yoga desiring final emancipation shall never be present.
VI-8. The Yogin absorbed in meditation shall so move about that the people disregard and insult him; but he shall never swerve from the path of the good.
VI-9. The three disciplines are restraint in speech, restraint in action and perfect control of the mind; he who practises these three restraints is 'the observer of the three disciplines' (tridandin) and is a great sage.
VI-10. That ascetic is considered as the foremost of all, who goes to receive alms from different houses of very learned Brahmanas, as a bee does for honey, when the ritual fire emits no smoke and has burnt itself out.
VI-11. He is a despicable ascetic who goes for alms continuously (without any restraint), remains in that order (of ascetics) without an inward urge and has no dispassion.
VI-12. He is considered an ascetic and no other, who, knowing that alms are specially attainable in a particular house, does not go there again.
VI-13-14. That ascetic is considered as one beyond the castes and orders (ativarnashramin) who realizes the supreme truth which is free of the body, senses, etc., which is the all-witness, the spiritual wisdom, the self of bliss and the self-radiant. Castes and orders, etc., pertaining to the body are invented by the bamboozling illusion.
VI-15. They (the castes and orders) are never part of my Self which is of the form of pure consciousness. He who realizes thus by the (teachings of the) Upanishads shall be deemed as one beyond the castes and orders.

VI-16. He whose conduct conforming to castes and orders has dropped out on visualising his Self, goes beyond all (restrictions of) castes and orders and remains in the (bliss of his) Self.
VI-17. The knowers of the truth of all the Vedas declare that man to be beyond the castes and orders who is established in his Self, having reached the stage beyond his order (ashrama) an his caste (varna).
VI-18. Therefore, Oh Narada, even the castes and the orders of other people have all been superimposed on the Self by delusion (of the ordinary people); this is not done by the knower of the Self.
VI-19. There is no (Vedic) injunction, no prohibition, no rule of exclusion or inclusion to those who have realized Brahman; nor is there anything else (restricting their conduct), Oh Narada.
VI-20-21. Unattached to all beings and even to the (attainment of the) position of the god Brahma and uprooting tenderness towards everything, even to his children, wealth, etc., (the novice), full of faith in the path leading to liberation and desiring to acquire the wisdom of the Upanishads, should approach a Guru who has realized Brahman, with a present in his hand.
VI-22. Pleasing him by rendering personal service attentively for a long time, he shall always listen with great attention to (his exposition of) the truths of the Upanishads.
VI-23. Free from 'mine-ness' and egotism, bereft of all attachment and always possessing tranquillity, etc., he visualises the Atman in his Self.
VI-24. Dispassion always dawns (on one) only when one sees the defects of worldly life. To one discontented with the life in the world renunciation will come. There is no doubt about it.
VI-25. One (truly) desiring liberation is called a Paramahamsa. (Before reaching this state) the ascetic shall practise (in his life) the wisdom of the scripture which is evidently the one means of liberation, by listening to the exposition of the Upanishads, etc.
VI-26. In order to attain the wisdom of the scripture (that results in self-realization) the sage called the Paramahamsa should be equipped with all the means such as tranquillity, self-restraint, etc.
VI-27-29. Deeply intent on the practice of the (wisdom of the) Upanishads, tranquil, self restrained, conquering the senses, fearless, free always from 'mine-ness', unaffected by the pairs (of opposites), without dependants or other belongings (the ascetic) shall be clad in a tattered loincloth and be with shaven head; or he may be unclad. Wise, proficient in the Vedanta, practising yoga, free from 'mine-ness' and egotism, equanimous towards friends, etc., friendly to all beings, alone, the man of wisdom and the self-controlled – (such an ascetic) crosses (the ocean of worldly misery) and not any other.
VI-30. (As novice) he shall be devoted to the welfare of his elders and reside a year there (in the abode of the Guru). He shall always be vigilant in the observance of the lesser vows (niyamas) as well as the great moral duties (yamas).
VI-31. Then at the end (of the year) having attained the excellent Yoga of wisdom he shall move about the country in conformity with (lit. without antagonizing) right conduct.
VI-32. Thereafter at the end of another year he shall give up (even) the excellent wisdom of the Yajnavalkya and the triad of orders (of Kutichaka, etc.,) and reach the state of the Paramahamsa.
VI-33. And bidding farewell to the Gurus (elders and preceptors) he shall indeed move about the country, giving up all attachment, subduing anger, being very moderate in diet, and conquering the senses.
VI-34. These two (people) do not fare well due to incompatibility in their action; the householder not engaging himself in productive work and the mendicant monk busying himself with work.

VI-35. On seeing a young handsome woman (he) becomes inflamed with passion, and drinking liquor he becomes intoxicated. Therefore he shall avoid from afar a woman who is poison to the eye.
VI-36. Conversing with women, as well as chatting with and sending them on errands, their dance, music and laughter and scandals about them – these (the ascetic) shall avoid.
VI-37. Neither (ceremonial) ablution nor muttering prayers, nor worship (of the gods), nor offering oblation to gods, nor means of accomplishing anything, nor fire-ritual, etc., is to be practised by him here, Oh Narada.
VI-38. He has not (to do) the worshipping (of gods), offering oblation to the manes, going on pilgrimage and the observing of vows; he has neither righteous conduct (dharma) nor unrighteous conduct (adharma); nor has he any rule (of conduct) nor worldly action.
VI-39-41. The Yogin shall give up all (worldly) duties and those conforming to popular practices in every way. The wise ascetic, the Yogin, his mind dwelling on the highest truth, shall not destroy insects, worms, moths, as well as trees. With your attention always turned inward, pure, composed in mind, your mind filled with the Self, discarding inward contact (with outward objects), may you, Oh Narada, move freely in the world. Journeying alone the ascetic shall not move about in an anarchical country.
VI-42. Praising none, bowing to no one, not uttering Svadha (as he worships no manes), residing in unstable (deserted houses) and hills the ascetic shall move about without any restraint. Thus (ends the sixth chapter of) the Upanishad.
VII-1. Then asked about the restrictions to (the conduct of) the ascetic, the god Brahma said to them in front of Narada. (The ascetic) being dispassionate shall reside in a fixed abode during the rains and move about for eight months alone; he shall not (then) reside in one place (continuously). The mendicant monk shall not stay in one place like a deer out of fright. He shall not accept (any proposal to prolong his stay) which militates against his departure. He shall not cross a river (swimming) with his hands. Neither shall he climb a tree (for fruits). He shall not witness the festival in honour of any god. He shall not subsist on food from one place (alone). He shall not perform external worship of gods. Discarding everything other than the Self and subsisting on food secured as alms from a number of houses as a bee (gathers honey), becoming lean, not increasing fat (in the body), he shall discard (the fattening) ghee like blood. (He shall consider) getting food in one house alone as (taking) meat, anointing himself with fragrant unguent as smearing with an impure thing, treacle as an outcaste, garment as a plate with leavings of another, oil-bath as attachment to women, delighting with friends as urine, desire as beef, the place previously known to him as the hut of an outcaste, women as snakes, gold as deadly poison, an assembly hall as a cemetery, the capital city as dreadful hell (Kumbhipaka), and food in one house as lumps of flesh of a corpse.
Discarding the sight of others as different from himself and also the ways of the world, leaving his native place, avoiding the places previously known to him, recollecting the bliss of the Self like the joy of regaining a forgotten object and forgetting the pride in his body and native place, admitting that his body is fit to be discarded like a corpse, he shall remain far away leaving the place of his children and close relatives as a thief does when released from prison. Subsisting on food secured without effort, devoting himself to meditation on Brahman and the Pranava and freed of all (worldly) activities, having burnt passion, anger, greed, delusion, pride, envy, etc., and unaffected by the three gunas (Sattva etc.,), free of the six human infirmities (hunger, thirst, etc.,), devoid of change due to the six states (of beings namely origin, existence, etc.,), true in speech, pure, not hating any one, (residing) one night in a village, five nights in a city, five nights in sacred spots, five nights in holy places on the banks of sacred rivers, without a fixed abode, with a steady mind, never uttering a falsehood, he may reside in mountain-caves; he shall journey alone, (but intent on the four months of rest

during the rains, chaturmashya) he may journey in the company of another towards a village, and as three or four towards a city. (The rule is) that a mendicant monk shall journey alone. He shall not allow free play to the fourteen organs there. Enjoying the wealth of dispassion brought on by the full knowledge (of the transient nature of worldly life), (firmly) resolved in himself that there is no one other than his Self and there is no other different from him, seeing everywhere his own form and (thus) attaining liberation while living (jivanmukti), and conscious of his fourfold Self (as Otir, etc.,) till the end of the sway of prarabdha-karman, (the ascetic) shall live meditating on his Self till his body falls.
VII-2. (These are) bathing at the three periods (sandhyas) of the day by the Kutichaka ascetic, twice by the Bahudaka, once by the Hamsa, mental bath by the Paramahamsa, bath (i.e. smearing) of holy ashes by the Turiyatita, and air-bath by the Avadhuta.
VII-3. The Kutichaka should put on the perpendicular mark of sandal on the forehead (urdhvapundra), the Bahudaka the three horizontal lines of holy ashes (tripundra), the Hamsa (either) the urdhvapundra or the tripundra, the Paramahamsa the smearing of holy ashes, the Turiyatita the mark of sandal (tilakapundra), the Avadhuta none at all (or) the Turiyatita and the Avadhuta (have none at all).
VII-4. The Kutichaka shall have a shave (in each of the six) seasons, the Bahudaka a shave (at the end of) two seasons, the Paramahamsa no shave or if there is, a shave in six months (at the time of the solstice, ayana), and no shave to the Turiyatita and the Avadhuta.
VII-5. The Kutichaka takes food in one house, the Bahudaka collects alms from door to door as a bee does honey, the Hamsa and the Paramahamsa use the hand as the vessel (i.e. begging bowl), the Turiyatita is cow-mouthed (i.e. food is placed in his mouth) and the Avadhuta takes food at random (as does a python).
VII-6. The Kutichaka (wears) two garments, the Bahudaka one garment, the Hamsa a piece (of cloth), the Paramahamsa is either unclad or wears a single loin-cloth, the Turiyatita and the Avadhuta are unclad (lit. they remain as at the time of birth). The Hamsa and the Paramahamsa wear a (deer-)skin, not the others.
VII-7. The Kutichaka and the Bahudaka (practise) worship of gods, the Hamsa and the Paramahamsa worship mentally, the Turiyatita and the Avadhuta feel, ‘That I am’ (i.e. they identify the individual soul with the supreme spirit)
VII-8. The Kutichaka and the Bahudaka have the right to recite mantras, the Hamsa and the Paramahamsa to meditate (on them), the Turiyatita and the Avadhuta have no right for either of the two (practices), (but) the Turiyatita and the Avadhuta have the right to give instruction on the great Vedantic texts; so also the Paramahamsa. The Kutichaka, the Bahudaka and the Hamsa have no right to give instruction to others.
VII-9. The Kutichaka and the Bahudaka (are to meditate on) the Pranava of men (the external Pranava consisting of four mantras), the Hamsa and the Paramahamsa on the antarapranava (consisting of eight mantras), the Turiyatita and the Avadhuta on brahmapranava (consisting of sixteen matras).
VII-10. The Kutichaka and the Bahudaka shall listen (to the exposition of the Vedanta), the Hamsa and the Paramahamsa reflect on them, the Turiyatita and the Avadhuta have profound and repeated meditation on them. The rule is that all these (ascetics) shall meditate on the Self.
VII-11. Thus the aspirant after liberation always remembering the liberating mantra (Om) which enables him to cross (the ocean of) worldly life, shall live ‘liberated while living’; the ascetic shall seek the means to attain final beatitude (Kaivalya) according to the rules of the special order (of the ascetic in which he finds himself). Thus (ends the seventh chapter of) the Upanishad.
VIII-1. Then Narada asked the god Brahma: ‘Be pleased to expound the saviour mantra for ending the course of worldly life’. Agreeing to it the god Brahma commenced to expound it. The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti)

and as made up of parts each of which is cosubstantially the same with the whole (samashti). Which is the vyashti ? Which is the samashti ? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhamatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhamatra-Pranava).

VIII-2. The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) – the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is prolated (pluta). The Samhara-Pranava is pluta-pluta.

VIII-3. The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhamatra is the fourth, the bindu is the fifth, the nada the sixth, the kala the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

VIII-4. This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all – thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universe (the Lord) is in it.

VIII-5. It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the Upanishads; this (Om, the Atman) should be sought.

VIII-6. Past, present and future constitute the three periods – the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.

VIII-7. The same (Om) which is the Atman has been described by the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.

VIII-8. One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the Vishva, the Viraj, the Otir and the Turya).

VIII-9-11. This Atman is fourfold – as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It

possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).
VIII-12-13. This Vishva (jit) is the first pada (of the Atman).
[The Vishva (the Vishvapada of the Atman) has four aspects in the four states of waking, dreaming, deep sleep and the Turya. In the waking state it functions through the senses and experiences the sight, etc., of objects. This is the waking within the waking state (jagrat-jagrana). Its experiencer in the individual aspect is the Vishva-Vishva (the Vishva subdivision of the Vishvapada of the Atman); it is Virat-Viraj in the collective aspect. It is Otir-Otir in the individual and collective aspects. When the mind grasps objects without the functioning of the senses it is dreaming within the waking state (jagrat-svapna); its experiencer is Vishva-Taijasa (the Taijasa subdivision of the Vishva). When one is not conscious of anything but remains as if unconscious then it is sleep within the waking state (jagrat-susupti); its experiencer is the Vishva-Prajna (the Prajna subdivision of the Vishva). When one is in equanimity due to the grace of the Guru or the fruition of one's good deeds (punya), as if one were in Samadhi, and behaves like an onlooker (sakshin) it is the Turya in the waking state (jagrat-turya). Its experiencer is the Vishva-Turya (the Turya subdivision of the Vishva)].
The second pada (of the Atman the Taijasa, too, has four aspects (the Taijasa-Vishva, the Taijasa-Taijasa, the Taijasa-Prajna and the Taijasa-Turya) and is the lord of beings, the Hiranyagarbha. It functions as the master in the dreaming state. It perceives subtle forms (of the phenomenal world) and experiences them. Though possessing eight limbs it is one and not different, Oh Narada (lit. the tormentor of foes).
VIII-14-16. [When in the dreaming state the Atman experiences the sight, etc., of objects with dream-eyes, etc., without the active functioning of the mind then there is the waking within the dreaming state (svapna-jagarana) and its experiencer is the Taijasa-Vishva (the Vishva subdivision of the Taijasa). Its experiencer is the Sutra-Viraj in the collective aspect of the experiences of the svapna-jagarana state; it is the Otir subdivision of the Anujnatir in the individual and collective aspects. When in the dreaming state the Atman enjoys the objects by the mind alone without the functioning of the dream-eyes, etc., and the svapna-jagarana state, it is the state of svapna-svapna (dreaming within the dreaming state). Its experiencer is the Taijasa-taijasa (the Taijasa subdivision of the Taijasa pada of the Atman). When there is no experience of the svapna-jagarana and the svapna-svapna states and there is no perception either by the dream-eyes, etc., or by the mind and there is a total forgetfulness of external objects and of oneself, that state of insensibility is the svapna-susupti (the state of deep sleep within the dreaming state). The Atman who experiences this state is the Taijasa-Prajna (the Prajna subdivision of the Taijasa pada of the Atman). When due to the fruition of one's good deeds there are no perceptions of the three previous states of the dreaming state and the Atman remains in the Turya state of the dreaming state, when there shines a neutral state (the state of a witness) of generic and particular experiences of the external world and of the inner senses, that state is svapna-turya (the Turya subdivision of dreaming state) and the Atman who experiences this is the Taijasa-Turya (the Turya subdivision of the Taijasa pada of the fourfold Atman].
When one is asleep and neither hankers after desire nor sees any dream, that is clearly deep sleep. In this state functions the four-fold Prajna (as Prajna-Vishva, Prajna-Taijasa, Prajna-Prajna and Prajna-Turya), which is termed the third pada of the Atman. This Atman is one, remains in the state of deep sleep, possesses the fullness of wisdom, enjoys happiness, consists of everlasting bliss and remains in the heart of all beings; yet he enjoys bliss, has the mind for his face, is omnipresent and indestructible and is the Ishvara.

VIII-17. He is the lord of all, omniscient and subtle in conception. He permeates all beings; he is the prime source, the origin and the destruction of all.
VIII-18. All these three stages (of waking, dreaming and deep sleep) are a hindrance to the annihilation of all activities to beings (i.e. for self-realization); hence they are akin to the state of deep sleep; it is really dream-stuff and has been said to be an illusion alone. [In the state of deep sleep when the person remaining in either of the two states of waking or dreaming desires to move to the state of deep sleep and experiences the false notion of form, etc., of objects with the eyes, etc., then it is the state of waking within deep sleep (susupti-jagrat); its experiencer in the individual aspect is the Vishva subdivision of the Prajna; in its collective aspect it is the Viraj subdivision of the Bijatman; in the combined individual and collective aspect it is the Anujnaikarasotir. In the state of deep sleep when the Atman is free of the false notion of form, etc., of external objects and occupying a position in either of the waking or dreaming states experiences the false notions of form, etc., of objects, it is the state of dreaming with in deep sleep (svapna-svapna). The experiencing Atman then is the Prajna-Taijasa (the Taijasa subdivision of the Prajna). Again in deep sleep when the Atman, though experiencing the false notion of form, etc., of objects with the false activities (of seeing, etc.), which pervade one's consciousness (Chaitanya), is yet not experiencing them as if stagnant, then it is the state of deep sleep within deep sleep. The experiencing Atman then is the Prajna-Prajna (the Prajna subdivision immanent in the Prajna). Again in the state of deep sleep when the Atman enjoys bliss, remaining as the witness of the experiences of the three previous stages in deep sleep, then it is the Turya state of deep sleep and the experiencing Atman is the Prajna-Turya (the Turya subdivision of the Prajna)].
VIII-19-20. The fourth (pada, the Turya) though fourfold (as Turya-Vishva, Turya-Taijasa, Turya-Prajna and Turya-Turya) is indeed the one essence of pure consciousness, for the reason that each one of these (Vishva, etc.,) culminates in the Turya state. (The Turya state) forms the basis for the differentiation (of the Atman) as Otir, Anujnatir and Anujnana (i.e. Anujnanaikarasa). These three different states are (really) susupta (as they merely constitute a veil of the Turya-Turya which is supreme bliss) and consists of an inward dream-stuff. Knowing that (anything other than the Turya-Turya) is mere illusion, there remains the next moment the one essence of pure consciousness.
VIII-21. [As the Turya-Turya, being the one state of bliss, is incapable of subdivisions in the individual, collective, and partly individual and partly collective aspects, the Turya by itself is not of a fourfold nature, but only three (excluding the Turya-Turya). This threefold nature of the Turya may be explained thus: As there are distinctions in external objects, the knower of Brahman perceives them with his senses, but without distinction; this state is the turya-jagarana; the Atman who experiences this state individually is the Turya-Vishva, collectively it is the Turya-Viraj, partly individual partly collective it is the Avikalpa-Otir. When the knower of Brahman, with all sense-activities abated, perceives the oneness of the Self with Brahman by his mind alone it is the state of turya-svapna; the Atman who experiences this is the Turya-Taijasa. When the person is in distinctionless deep meditation (Nirvikalpa-samadhi) and remains as if in a state of suspended animation, it is the state of turya-susupti and the experiencing Atman is the Turya-Prajna.]
Here is the distinct precept that the Turya-Turya is not at any time gross wisdom, (as it is not the Otrotir which is the same as Vishva-Vishva and the Viraj-Viraj, experiencing the jagrat-jagarana state), nor indeed the subtle sentience (as it is different from the Taijasa, Sutra and Anujnatir of the Svapna-jagarana state), nor pure consciousness (Prajna), (as it is different from the Otir-Avikalpa, the same as the Vishva, the Viraj and the Turya of the form of consciousness disclosing the presence or absence of the jagrat-jagarana and other states), nor anywhere else, Oh sage.

VIII-22. It is not non-consciousness (Aprajna) (as it is far away from the Anujnatir-Otir, identical with the Taijasa-Vishva and the Sutra-Viraj that are without outward perception in the svapna-jagarana state), nor of both gross and subtle consciousness (as it is outside the scope of Otir-Anujnaikarasa, identified with the Vishva-Prajna and the Viraj-Bija of the jagrat-svapna state which is outside the province of true knowledge), nor exclusive intelligence (as it is not within the scope of Anujnatir-Anujnaikarasa, identified with the Taijasa-Prajna and the Sutra-Bija of the form of exclusive intelligence functioning in the svapna-svapna state) and is never perceptible (as it is beyond the range of the Anujnatir-Anujnatir, identified with the taijasa-Taijasa and the Sutra-Sutra deluded by the vision created by the mind in the svapna-svapna state).
VIII-23. It cannot be defined (as it is different from the Anujnaikarasa-Anujnatir, identified with the Prajna-Taijasa and the Bija-Sutra which can be known only through the ignorance of the Atman in the svapna-svapna state), cannot be grasped (as it is different from the Anujnaikarasa-Otir, identified with the Prajna-Vishva and the Bija-Viraj, which can be grasped through the ignorance of the Atman in the svapna-jagarana state), is incapable of being expressed (as it is different from the Anujnatir-Avikalpa, identified with the Taijasa-Sutra-Turiya, which manifests the presence or absence of the svapna-jagarana and other states in the svapna-turya state), is beyond thought (as it is outside the Anujnaikarasa-Anujnaikarasa, identified with the Prajna-Prajna and the Bija-Bija in the svapa-svapa state, having only the recollection, 'I know not anything of that state'), is incapable of being given a name (as it is untouched by the perception of the Anujnaikarasa-Avikalpa, identified with the Prajna-Bija-Turya, that could be named as the witness of the presence or absence of the svapna-jagarana and similar states in the svapna-turya state), is also the essence of the conviction in the one Atman (as it is different from the perceptions of the Avikalpa-Otir, identified with the Turya-Vishva-Viraj, experiencing the turya-jagarana state), is the annihilation of worldly life (as it cannot bear even the smell of the Avikalpa-Anujnatir, identified with the Turya-Taijasa-Sutra which in some cases does not put an end to worldly life and which experiences the turya-svapna state), is quiescent (as it differs from the experience of the Avikalpa-Anujnaikarasa, identified with the Turya-Prajna-Bija experiencing the turya-svapna state), is the auspicious one (as it is the same as final beatitude – Kaivalya – in the disembodied state) and is the non-dual one (as it is of the form of the supreme non-dual state without a counter-part) – this (the knowers of Brahman) consider as the fourth (the turya-turya); it is the (same as the) Brahma-Pranava. This should be realized and not any other (called) turya. This (turya-turya) is the prop to the seekers after liberation as the sun (to the phenomenal world); it is self-effulgent (as it is the source of lustre to the sun, etc.,); it is the ether of Brahman (as it is without a counter-part); it always shines as it is the transcendent Brahman. Thus (ends the eighth chapter of) the Upanishad.
IX-1. Then Narada inquired: 'How is the real form of Brahman ?' The god Brahma answered (expounding) the real form of Brahman. Those who consider that He (the transcendent Brahman) is one and himself (the individual self) as another are beasts, though not beasts in their (true) nature. The wise (sage) having realized thus (that the individual Self and Brahman are identical) is released from the jaws of death (i.e. belief in duality results in death and renunciation-birth; that in non-duality, in immortality). There is no other path known to reach the goal (of final beatitude).
IX-2. Time (is the root-cause of worldly life, say some philosophers), Nature (say the Mimamsakas), chance (say the atheists), the (five) elements (say the Jainas who believe in the eternality of the world), Matter (Prakriti) (say the Saktas), the Purusha (Hiranyagarbha) (say the Yogins) – thus the speculation (on the cause of worldly life). The combination of these is not (the cause) on account of the existence of the Self. The Self too is incapable (of being the cause) on account of its being subject to happiness and misery.

IX-3. They (the knowers of Brahman) resorting to the Yoga of deep meditation perceived the power (Maya) of the self-luminous Atman, well hidden by its own attributes (of Sattva, etc.,), who, alone, governs all these causes including Time and the individual Self.
IX-4. (Maya, under the guidance of the Saguna-Brahman – Ishvara – created the universe. Brahman itself does not perform any action as it is nishkriya). (They perceived) that (world resembling the wheel of a chariot) in one felly (Maya), covered with three (the gods Brahma, Vishnu and Shiva, possessing the power of creation, sustenance and withdrawal of the world, due to the association with the three gunas), possessing sixteen powers (kalas), having fifty spokes with twenty nails (in the form of the senses and their objects), having six groups of eight (astakas) with one fetter (desire) of many forms, with three kinds of paths, and having delusion which is the cause of the two (goodness and sin, based on love and hatred).
IX-5. We think of that (river) the water of which flows in five ways (currents), which has five fierce mouths due to five causes, the waves of which are the five vital airs, whose source is (the ego) which controls the five senses of perception, which has five whirlpools, whose speed of flow consists of the five miseries, which has fifty divisions and which has five junctures.
IX-6. In this wheel of Brahman which is (the cause of) the life of all, (the substratum of) the dissolution of all and extensive (far vaster than the sky), the Hamsa (the Paramatman in the form of the individual Self) is revolved. Having considered himself as separate (as the individual Self, as the ether in the pot with reference to the all-pervading ether), and Brahman as the controlling Self (he is revolved in the wheel of worldly life); and then becoming beloved by Him (on realizing the truth in 'Thou art That', and ‘I am Brahman’) (the individual soul) attains immortality.
IX-7. This (described before as different from the Saguna Brahman, or Ishvara) has indeed been sung (in the Upanishads) as the supreme Brahman; on Him (the essence of the Pranava) the triad (is super-imposed) and it is the support (of the phenomenal world) which is in itself; it is imperishable. Knowers of the Veda realizing the difference (between the Self and Brahman to be false) and being completely devoted to Him are absorbed in the transcendent Brahman.
IX-8. The Lord sustains the universe unified (by cause and effect), the perishable (phenomenal world) and the imperishable (Maya), the manifested (Nature) and the unmanifested (cause, Maya). The individual Atman is considered to be powerless due to its nature of being an experiencer (of pleasure and pain); having realized the self-effulgent Being, he becomes free of all bonds.
IX-9. The omniscient and the ignorant are the two uncreated beings; the (former) is the Lord and (the other) the powerless (anisha); there is indeed the one uncreated (Prakriti) which is intended for the things of experience and the experiencer The (transcendent) Atman is unlimited and omnipresent and is not an agent (of actions). When (one) realizes these three (Ishvara, the individual Self and Prakriti) to be Brahman (one becomes Brahman).
IX-10. Prakriti (Pradhana) is perishable; the Lord (Hara, who dispels ignorance) is immortal and imperishable. The one self-effulgent Being rules over the perishable (Prakriti) and the individual Atman. By repeated deep meditation on Him and concentration of the mind (in Yoga, ‘I am He’) and by the realization of true reality, (there shall be) the disappearance of the universal illusion (Maya) at the end (of one’s ignorance).
IX-11. Having realized the self-effulgent Lord (as identical with the Self) one is released from all bonds; with all miseries destroyed there will be an end to births and deaths. By deeply meditating on that (that he is no other than that reality) and when the difference between the body (and the Self has disappeared) (the sage) realizes the third supreme state (of the Parameshvara) and (therein) final beatitude (kevala), and (thus) has fulfilled himself.

IX-12. This (Brahman) should be realized (as oneself), it is everlasting and present as the individual Atman; for there is nothing other than that that is worthy of realization. Having considered (with illusory vision) the experiencer (individual Atman), the objective world (of experience) and the Ishvara (ruler) (as different), (know) that all this triad has been well declared (by the knowers of the Vedanta) to be Brahman (alone).
IX-13. The means of realizing this Brahman is the Brahma-Vidya (the teaching of the Upanishads) and penance (i.e. deep meditation); it is solely dependent on the Upanishads (for its realization).
IX-14. To one who thus understands and meditates on one's Self alone, 'What delusion is there, what sorrow, to one who beholds oneness ?' Hence (the separateness of) Viraj, the past, the present and the future (disappears and they) become of the form of the indestructible (Brahman).
IX-15. Subtler than the atom, greater than the great, the Self is situated in the heart of this (every) creature. One sees this transcendent Lord who is free from passions by the grace of the creator and (thus) becomes freed from sorrow.
IX-16. Having no hands and feet, (the Lord) moves fast and grasps (objects); without eyes He sees; without ears He hears. He knows things to be known (without a mind, as he is omniscient); no one knows Him. (knowers of the Vedanta) speak of Him as the foremost transcendental Purusha (the supreme Consciousness).
IX-17. The wise (Yogin) does not feel sorrow, having realized the Atman who is bodiless, transcendent and all pervading and who is present in (all) bodies which are impermanent.
IX-18. This transcendent (Being) the prop of all (as Vishnu), whose powers are beyond (the reach of) thought, who is to be realized by the esoteric meaning of all the Upanishads, and who is greater than the (indestructible) great, ought to be realized; at the end of everything (phenomenal) the emancipator (lit. the harbinger of death to avidya) ought to be known.
IX-19. The (all-)wise, the (most) ancient, the most exalted of sentient beings, the Lord of all, the one adored by all gods, and devoid of beginning, middle and end, the infinite, the indestructible and the prop (lit. the mountain) to (the gods) Shiva, Vishnu and Brahma (should be realized).
IX-20. All this Universe made up of the five elements and remaining in the five, which becomes endless in variety by their quintuplication is pervaded by him (the Atman as Antaryamin, etc.,); but it is unencompassable by the parts (thus) quintuplicated; (for) it is the highest of the high and greater than the great, and eternal auspiciousness by the effulgence of its own form. (Thus the seeker after liberation should realize the Self as Brahman).
IX-21. Neither one who has not refrained from bad conduct, nor one who is not peaceful, nor one without concentrated meditation, nor one whose mind is not quiescent can realize him (Brahman) by (mere) knowledge (of the scripture). (By the one gaining true knowledge (Prajnana) by refraining from the evils described above realizes Brahman).
IX-22. The Self (remaining in oneself) reveals itself neither to one (who considers it) as inwardly wise, nor as outwardly wise, nor as gross, nor as subtle, nor as knowledge, nor as ignorance, nor as knowledge of both (external and internal), nor as conceivable, nor as directly connected with worldly activities. He who realizes it thus becomes liberated; he becomes liberated. Thus said the god Brahma.
IX-23. The mendicant monk is a knower of the real nature of the Self. The mendicant monk journeys alone (as duality is foreign to him even in a crowd). Like a deer timid through fear, he remains (without mixing with company). He does not stand in the way (of others' progress). Discarding everything other than his (bare) body, sustaining his life in the manner of a bee (by collecting food from different places) and deeply meditating on his Self and without seeing any difference in all things from his own Self, he becomes liberated. This mendicant monk abstaining from being the agent of all (worldly) actions, freed from (duties

of) the preceptor, disciple, scripture, etc., and discarding all bands of the phenomenal world, is untouched by delusions. How can the mendicant monk devoid of wealth be happy ? He is rich (as he has the wealth of Brahman), beyond both knowledge and ignorance, beyond pleasure and pain, illumined by self-effulgence, celebrated among all (people), omniscient, the giver of all great powers, the lord of all – thus he considers himself. That is the highest place of Lord Vishnu where the Yogins, having reached it never return (therefrom). The sun shines not there, nor does the moon.
He never again returns (to worldly life), he never returns. That is final beatitude (Kaivalya).
Thus (ends) the Upanishad. End of the ninth chapter (and the Upanishad).
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Narada-Parivrajakopanishad, included in the Atharva-Veda.
97. Nrisimha Tapaniya Upanishad

Nrisimha Poorva Tapaniya Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The First Upanishad

Bhagawan Narasimha who is partly human and partly lion shines as Parabrahma with Rutha (discipline of the visible world) and Sathya (basic truth). He appears with two colours viz. black and golden red. His nature is to go up and he has a very terrible and fearsome stare but he is a “Sankara” doing good to people. He is called “Neela Lohitha (He who is red and black)” because his neck is black and the top of it is red. In another of his aspects he is Umapathi (husband of Uma) and Pasupathi (Lord of all beings). He holds the bow called “Pinaka” and has great luster. He is the god of all knowledge. He is god of all beings. He is the Lord of all Vedas. He is the boss of Brahma and He is praised by Yajur Veda. One should know the praise of Sama Veda of him. Those who know that will attain the deathless state.

The Second Upanishad
Devas were afraid of death, sins and family life. They approached Praja Pathi. He told them about the Narasimha Mantra which was “the King of all Mantras” written in Anushtup meter. Because of this, they won victory over death. They won over all sins and also destroyed the problems of family life. So any of those who are afraid of death, sins and family life, should get themselves taught the “Narasimha Mantra” which is called “the King of Mantras” and which is written in anushtup meter. They all would win over death and win over sin as well problems due to family life.
The King of Mantras:
[The following is a simple translation of the King of Mantras of Lord Narasimha and what follows is an explanation and justification of
each description.)

My salutations to That Nrusimha,
Who is fierce,
Who is heroic,
Who is Maha Vishnu,
Who is burning,
Who has faces every where,
Who is half Lion and half Man,
Who is fearful,
Who is safe,
Who is death and deathlessness.

He is called “Ugra [fierce]” because by his power He creates, looks after, destroys and elevates without break and also attracts all devas, all beings, all bhoothas Hey Lord Narasimha, you who is being praised by me, please give me perennial happiness even when I am in this body which is not permanent. Let your soldiers kill all my enemies who are different from me. 1
He is called “Veera [heroic]” because by his power He makes all worlds, all devas, all beings and all boothas play, and allow them to take rest and also creates, helps them grow and attracts without any break these worlds, devas, beings and boothas. He is behind every action, very capable, mountain like and one who fulfills the desires of devas. 2
He is “Maha Vishnu”, because he pervades in all the worlds and makes all the world pervade, similar to the fatty gum that spreads in all meat, from this side to that and also from other side to this side. There is nothing in the world that is not him. He is pervading in all things in the world. He is the leader of all souls. Worship of souls is His worship. He exists in all the three shining things viz. Moon, Sun and fire. 3
He is called “Jwalantham [burning]”, because he makes the entire world which includes all devas, all beings and all Bhoothas shine because of his luster and also shines in them and makes them release flames. He is the one who created the world and makes it rapidly multiply. He is the one who shines because of his own luster and also makes others shine. He spreads heat throughout the world and makes the world swelter. He spreads his rays everywhere and makes them release rays. He has a personality which causes only good. He gives only that which is good and he is good. 4
He is called “Sarvatho Mukham [having faces everywhere]” because he sees everywhere without having any organs, he is able to hear every thing, he is able to go every where, he is able to attract everything, and also because he is spread everywhere and exists every where. In the beginning he was alone and he has become all these things now. Those who rule over the

world came from him. In the end everything goes back and merges in him. I salute him who has faces every where. 5
Among all animals the most fear some and also most special is the lion. That is why God of the Universe took birth as Narasimha. That deathless form became one which does good to the entire world. That is why he is called “Narasimham [half man and half lion]”. That Maha Vishnu who has this fearsome form does not cause fear among his devotees. He is being worshipped and praised by them. He is the one who travels all over earth and also one who lives on the mountain top. In his form of Trivikrama, he measured all the worlds in three steps. 6
He is called "Bheeshanam [fear full]” because all the crowds of devas, men and Bhoothas and all the worlds run away fearing Him; but he is not afraid of anything. The wind blows because it is afraid of Him. The Sun rises above because he is afraid of Him. It is because of fear for Him, that the God of fire, Indra and the God of death do their work. 7
He is called “Bhadram [safe]’ because he is good things personified, because he forever shines giving good things, because he makes others shine, because he is superior and because he does very good things. Hey Devas, we have to hear with our ears about this “Bhadram”. Hey, those of you who are fit to be worshipped, we have to see with our eyes that “Bhadram”. Let us live as much as the Gods live with healthy organs and healthy bodies praising and singing Him.
He is called “Mruthyu-Mruthyum [death and deathlessness]” because just by mere thought of His devotees, he destroys death and untimely death to them. He is one who gives the knowledge of the soul and also one who gives strength. All devas bow before Him and praise Him. Let us satisfy Him by offering Him “Havis-food” through the fire sacrifice because even his shadow is nectar and he is the death which destroys death. 9
He is worshipped by the chanting of “Namami [I salute him]”, because he is being worshipped by all devas, all those who have forsaken his world and all those who swear by Brahmam and also because the lord of the Vedas worship him telling these words. Indra, Mithra (Sun), Aryama and all other devas exist in him. 10
I was born before this world which is pretty and orderly. I existed even before the devas. I am the central power of that which never dies. He who gives me (in my form as food for people) in charity, becomes the one who protects the soul. If given without understanding this, I who am food, eat the one who eats. I am the one who becomes all the world and destroys it. My light is like that of a sun, who standing alone gives light to all the world. This Upanishad says that one who understands this attains salvation. 11
The Third Upanishad
The devas requested Brahma to teach them the power of Anushtup Mantra Raja (The king of Chants set to anushtup meter) and also its root. Brahma told them:
This illusion (Maya) which is the power of Narasimha (which is EEm) is the one which creates everything, protects them and destroys them. Therefore you have to realize that this illusion is the power. The one who understands the power of this illusion, he crosses all sins and also attains deathlessness. He enjoys the wealth with fame. The experts in Brahmam argue among themselves whether this is short, long or extra long (Pronunciation?). One who pronounces this with short ending, will burn away all sins and would attain deathlessness. He who pronounces this in long ending, would get wealth with fame and also attain deathlessness. He who pronounces it with extra long ending would attain ethereal knowledge and also deathlessness. What follows is the explanation given by sages:
“Oh power behind EEm who is the personification of the power of illusion, please protect us. Please bless us so that we are able to cross easily in a straight forward manner this sea of birth and death. People who know you, call you also as Sreedevi, Lakshmi, Parvathy, Bhoodevi

(The Goddess of Earth), Sashti Devi, Sree Vidhya and Indra Sena. Requesting you to give me long life, I submit myself to you who is the mother of all Vedas.
All the beings and things in the world were produced from the sky (Ether). All living things were made from the sky. They live in the sky. They go towards the sky and enter and disappear there. So we have to understand that the sky is the root (The root word for the sky is Ham)."
The explanation given by sages are as follows:
"That root "Ham" is the Sun God traveling in the pure sky, in "Air" in the atmosphere, in "Fire" in fire sacrifices, and exists as "Guests" in homes. That is the only one thing which is with devas and also with men. It is the truth. It is that thing which is born out of sky, water, earth, sacrificial fire and mountains. This is the great truth. The Upanishad says that "only the one who knows this knows the secret implication of the mantra".
Fourth Upanishad
The devas approached Brahma and asked him to teach them about the branch (part) mantras of the Narasimha Mantra Raja. Brahma told them that they should know that the Pranava, Savithri, Yajur Lakshmi and Narasimha Gayathri are the four parts (Branches) of Narasimha Mantra and also that any one who knows this attains deathlessness.
1.
Pranavam is nothing but "Om"

2.
The Savithri Mantra which protects those who chant it is told in Yajur Veda. It has spread throughout the world. The Savithri Ashtakshara (Eight letters) consists of the two letters "Gruni", the three letters, "Soorya" and the three letters "Aadhithya". This is a chant which increases your stature and your wealth. Great wealth will come in search of one who knows this.

3.
The Yajur Mahalakshmi Mantra is "Om Bhoor Lakshmi, Bhuvar Lakshmi, Suva Kala Karni, Thanno Lakshmi Prachodayath". This has 24 letters. All this universe is in the form of this Gayathri. So the one who knows this Yajur Maha Lakshmi Mantra, would enjoy great wealth with lot of fame.

4.
The Narasimha Gayathri is, "Om Nrusimhaya Vidhmahe Vajra Nakhaya Deemahi. Thannah Simha Prachodayath". This is the mantra in which all the Vedas and Devas reside. The one who knows this would be the one with whom the Devas and Vedas will live forever.

The devas approached Brahma and asked him, "By chanting which Mantra, God will take great mercy on us and give us a sight of His form. Please tell us about that." Then Brahma told them as follows:
"Om, Um, Om. Yo Vai Nirusimho Devo Bhagawan Yascha Brahma Thasmai Vo Namo Namah. Om Kram Om. Yo Vai Nrusimho Devo Bhagwan Yascha Vishnu Thasmai Vai Namo Nama. Om Veem Om. Yo Vai Nrusimho Devo Bhagwan Yascha Maheswara Thasmai Vai Namo Nama."
[The 32 gods to whom similar mantra has to be prayed with Um-kram-Veem-Ram are Brahma, Vishnu, Maheswara Purusha, Eashwara, Saraswathi, Sree Gowri, Prakuthi, Vidhya, Omkara, Ardha mathra, Vedhaa, Panchakhya, Saptha Vyahrudaya, Loka Pala, Vasava, Rudra, Aadhithya, Ashtou Gruha, Maha Bhootha, Kaala, Manu, Mruthyu, Yama, Kandhaka, Paraana,

Soorya, Soma, Virat Purusha, and Jeeva and in the end chant "Om Ham, Om, Yo Vai Nrusimho Devo Bhagawan Yascha Sarvam Tasmai Vai Namo Nama.")
Brahma told, "If One who prays God daily using these 32 mantras, God will become greatly pleased and would appear personally. So to any one who prays Bhagawan Narasimha using these mantras, He would appear to him personally. That devotee would also see everything and attain deathlessness .Thus tells the great Upanishad."
Fifth Upanishad
Devas approached Brahma and requested him, "Bhagawan, please tell us about the famous Chakra called Maha Chakra. The sages tell that "It is supposed to fulfill all the wishes and is the gateway to salvation".
Lord Brahma told them:
"Sudharshana (the holy wheel of Lord Vishnu) is that great Chakra. On its middle is written, the Taraka mantra (OM) and also the single letter of Narasimha (Kshroum), on its six petals of the Sudarshana six letters (Sahasrara Hum Phat) are written, on its eight petals the eight letters (Om Namo Narayanaya) are written, on its twelve petals is written the twelve holy letters (Om Namo Vasudevaya), on its sixteen petals, the mathruka (model) sixteen letters with their roots (Am Aam, Em, EEm…. Aha) is written and on its 32 petals are written the letters of the "Narasimha Anushtup Mantra Raja." This is the Sudarshana Chakra, This fulfills all ones wishes and is the gateway of salvation. It is a form of Yajur Veda, Rig Veda, Sama Veda, Brahmam and Amrutha (nectar).
The one who daily chants this "Narasimha Anushtup Mantra Raja" would be able to control fire, control wind, control Sun, control moon, control water, control all devas, control all planets and control poison.
Rig Veda tells us about this, "The devotees who practice this would be able to see Lord Vishnu in the ethereal sky, like an ordinary man is able to see the sun in the sky. The devotees who are Brahmins would be able to praise the lighted Vishnu's form. The Upanishads tell that, this would be attained only by one who worships without any desire."
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nrisimha Poorva Tapaniyopanishad, as contained in the Atharva-Veda.
[Publisher's Note: Nrisimha Tapaniya Upanishad, listed as one of the 108 Upanishads in our version of Muktika Upanishad, has been shown as two Upanishads (Nrisimha Poorva Tapaniya Upanishad and Nrisimha Uttara Tapaniya Upanishad) in another version of Muktika Upanishad. Hence their translations are being provided here separately.]
Nrisimha Uttara Tapaniya Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,

Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

First Chapter

Devas approached Lord Brahma and requested him, “Please teach us about the soul which is more minute than the atom and also about the letter “Om”. He said, “So be it” and what he said was:

“All this is the letter “Om”. What is past, what is present and what will be in future are its interpretations. All these are Om. All these are Brahmam. This soul also is Brahmam. Joining this Atma (soul) with the Brahmam called Om and joining together the Brahmam and the soul, and realizing that the birthless, deathless, nectar drenched and fearless Brahmam is nothing but the Om, and then putting together the three types of bodies and all these in to it and then making it our own so as to become one with that and then destroy it. Continue to meditate that Om which is the soul with the three types of bodies and also the Parabrahmam with three types of bodies. This soul which is gross and enjoys mega pleasures, which is also very minute and enjoys even the minutest pleasures and which becomes united and enjoys the pleasures of happiness, has four legs (branches).

When it is awake its feelings are gross. It enjoys gross feelings with its seven organs and 19 faces (ten sense organs, five pranas, mind, brain, sensibility and ego). Its name is,Chaturathma Viswan (on the whole) and Vaisvanaran (partly). This is its first leg.

In the state of dream, its feelings are very minute. It will enjoy this minute sense with its seven organs and nineteen faces. Its name is Chaturathma Thaijasan (on the whole) and also Hiranygarbhan (partly). This is its second leg.

Where there is no desire and also where there are no dreams, that state is called Sushupthi. In that state, one is single, personification of knowledge, having an endless form, one who enjoys happiness and steadfastly concentrates only on knowledge. His name is Chaturathma Pragnan (knower). This is the third leg (aspect). He alone is Lord of all beings, one who knows everything, one who resides in everything, one who is the root cause of everything and one where all beings which were born meet their end. These three involving Sushupthi and Swapna are only illusions. Soul is the only form which is real.

The fourth feet (aspect) of this four fold soul is Thureeya. It is something which make all others act, something which is within everything and it is the active essence beyond Jagrat (awakening), Sushupthi (sleep) and Swapna(dream). Something about it is as follows: It is without macro consciousness. It is without micro consciousness. It is without medium consciousness. It is the personification of consciousness. It is not something immobile and it is not immobile consciousness. It cannot be seen. It cannot be described. It cannot be understood. It is something without any identification. It is something which is unimaginable. It is something which cannot be pointed out. It is something which can be perceived only with the firm belief that there is only one soul. It is that aspect of Pancha Boothas (Five elements viz earth, air, fire, water and ether), where the entire universe is crashed in. It is considered as the fourth state after Shiva (peace), Santha (inner peace without any negative activity), and Advaita (the concept of non dualism). It is the soul. It is that thing which has to be understood. It is that aspect of God, which is the knowledge beyond all knowledge and is called Thuriya Thuriyam.

Second Chapter

The four branches of Brahmam, which is Shining well, is full of same essence of happiness, is never aging, is never dying, is full of nectar and which is providing protection, should be matched with the four letters (branches) of Om. The one who knows, that the Chaturathma Viswan (on the whole) and Vaiswanaran (partly) who are awake and have similarity to the four formed Aakara (letter Aa), are spread inside everything in the form of Sthoola (macro), Sookshma (micro), Bheeja (root) and Sakshi (witness) and are the first of everything, would realize all his wishes. He would be the first among every one.

The Chaturathma Thaijasan (on the whole) and Hiranya Garbhan (partly) who exist in the state of dreams are similar to the four formed letter Uu. This Uu has the form of gross, micro, root and witness. Because of its greatness and because of its double relation, the one who knows this through gross, micro, root and witness aspects would increase the tide of knowledge. He would possess equanimity along with pleasure and pain.

The Chaturathma Pragnan (on the whole) and Easwaran (partly), who are in the state of sleep, are similar to the four formed letter Ma. This letter Ma also has the forms of gross, micro, root and witness. The one who knows this in its aspect of its measurability and its capacity to hide it in itself by macro, micro, root and witness properties, would be able to measure the entire world by his wisdom and would be able to hide everything within himself.

Like this we have to pray on the stages of wakefulness, sleep and dream by the Aa, Uu, and Ma letters of Om. The fourth letter is the one which has within itself the Easwara. It is that which can rule by itself, it is itself Easwara and it has a self glitter. This soul which is the fourth, exists as known and unknown among all beings. Its light is like the Kalagni Surya (sun who is like a fire causing death) at the time of the final deluge. It gives to all, itself as soul and would make everything in to itself. Like the Sun which swallows darkness, this soul which is the unified power, exists like fire which remains detached after burning the fuel, beyond word and mind and has a holy divine form and is the Thuriya. This is the Om. It is within everything which has a name and form, and is the knowledge and the knower. Because it exists as Thuriya and has a divine form and is within everything as knowledge and the knower and is detached and formless, there are no differences within it. And so the teaching regarding this is as follows:

Because it is without syllable, it is peace (Shiva), it is the place where universe meets the end, it is indescribable, it has a non dualistic form and is placed in the fourth position, and it is "Om" itself. The soul, who understands this in this manner, would attain the soul himself. This valorous hero would understand Thuriya using the Narsaimha Anushtup Mantra Raja. This would make the soul shine. He should deeply meditate on Brahmam as something which would destroy everything, which cannot be conquered by any one, which is everywhere, which shines for ever, which is devoid of ignorance, which is able to cut off his own bondage, which is non dual, which is personification of happiness, which is the basis for everything, which exists for ever and which is one without ignorance, passion and base qualities.

Third Chapter

Meditate deeply on Pranava (Om) in the form of Chidagni (The fire within) which is in Agni Mandala (Orbit of fire) of the Mooladhara, in the Maha Peeta (consisting of 4, 7 and 32 petal lotus) with its family of four worlds (Earth, atmosphere, heavens and moon world) and seven souls (Loka-Veda-Devatha-Gana-Chanda-Agni-Vyahruthi). Then meditate on letter Aa which is the Chaturathma (4 souls) and the Sapthathma (seven souls) as Brahma in the belly (Mani Pooraka), on letter Uu as Vishnu in the heart (Aanahatha), on letter Ma as Rudra in the middle of eyelids (Aagna), on the dot which is the happy nectar form of the soul of Omkara (Sound of Om) in Dwadasantha (just above the eyes) and the soul (Athma) in the form of sound in Shodasantha. Thus after worshipping with nectar (Ananda Amrutha) the four fold Brahmas (Devatha, Teacher, Mantra and the soul), Vishnu, Rudra separately and then together in the

form of Linga with offerings and then unifying the linga forms in the Atma Jyothi (Light of the soul) and filling up the macro, micro and causal bodies with this light, we have to unify Atma Jyothi which is their basis with macro, micro, root and witness properties. Afterwards adjust the very gross Virat form in the very micro Hiranyagarbha form, and this micro form in the great causal Iswara form and after arranging the mantras similarly, and meditating on "Otha-Anuj-Jnathru-Anugna-Avikalpa" stages, and merging all this in to the Omkara (sound of Om) in Thuriya, we have to reach the Nirvikalpa Paramathma (formless great truth).

Fourth Chapter

Thus the soul should be meditated upon nine times as the Omkara form of Para Brahma with thuriya pranava sound. Using anushtup mantra as the ever happy full Atma starting with the chants "Om Ugram, Sachidananda Poorna-Prathyag-Sadathmanam, Nrusimham Pramathmanam Param Brahma Chinthayami" and ending with "Om Mruthyum Mruthyum….". Then the same prayer nine times with Chidathmanam instead of Sadathmanam. Then the same prayer 9 times with Anandathmanam instead of Sadathmanam. Then the same prayer 9 times with Poornathmanam instead of Sadathmanam and again the same prayer with Pratyagathmanam instead of Sadathmanam. Meditating well on the five forms of Sath, Chit, Ananda, Poorna and Atma and pray with the Navathmaka mantras and then meditate on the soul using "Aham (self)", then salute and then unite yourself with Brahmam. [Example for mantras of Namaskara (saluting) "Om Ugram Sachidananda Poorna Prathyag Sadathmanam (substitute Chidathmanam etc) Nrusimham Paramathmanam Param Brahma Aham Namami."]

The other alternative is to pray Lord Narasimha using the Anushtup Mantra. He (Narasimha) who is God exists as a human being and also as soul of every one for all times and every where, and also as one who destroys attachments and also as God of the universe. He is the soul of Thuriya. Believing he is yourself, the one who practices yoga should meditate on the Omkara Brahmam.

He is the great sage who serves God, who establishes the lion with its fame, after mutually attracting Viswa, Thaijasa and Pragna who are like the sons of Atma with Pranava which has been pointed out as the bull of Vedas, after making them without separate identity and finishing them in Sakshi Chaithanya and afterwards kill the darkness of ignorance using the fame of the lion.

That devotee who after saluting Virat, Hiranya Garbha and Easwara who have been joined in the horns of Pranava and uniting them in the same Paramatma principle and then saluting Narasimha as described above and make him personally present by methods like Ugra (Very angry) and Veera (great hero), would exist in the form similar to Narasimha.

Fifth Chapter

That type of practitioner would not have any desire towards worldly things, would have all his earlier desires fulfilled and would have desire only on Atma (soul). His Pranas (soul spirits) do not start and go any where and would attain their ultimate here itself in Brahmam. He exists as Brahmam and attains Brahmam. He who worships the exalted Atma in Omkara (the letter Om), attains Brahmam in the form of Narasimham.

He who meditates and venerates the ultimate God in the form of Aa, Uu and Ma, which is incomparable, which is the holy spirit, which sees every thing, which is the witness of everything, which swallows everything, which is the darling of every body, which is prior to everything and which makes everything else shine, would understand and know Para Brahma. One who knows like that would shine as God Para Brahma Narasimha.

Sixth Chapter

Devas wanted to understand this Atma (soul). The Asura qualities caught hold of them. To get rid of that effect, they worshipped Narasimha who is the Thuriya soul which is in the summit

of Omkara using the Anushtup Mantra. Then the sin like Asura qualities itself became the great light of wisdom which is the prime happiness (like poison becoming medicine). Those devas became mentally calm, having their sensory organs under control, became those who were not attracted by worldly desires, became those having patience, became those whose conduct became stable, became those who were attracted by the Atma, became those who were having playfulness, unity and happiness, and became those who realized that “Om” is “light of Atma which is Para Brahmam”, and felt that all other places are empty and merged in to the “Om”. So the practitioner should do penance like devas, stabilize his mind in the Omkara Para Brahmam, and would make other people see his Atma as Para Brahmam. There is a holy stanza about this viz. “After meditating on the horns which are the different parts of Pranava and further meditating on the Thuriya Paramatma which is a horn but not a part, add the Nrusimha Raja Mantra to the different parts of Pranava." The three types of Devas(Sathvika, Rajasa and Thamasa) serve the pranava in which, the first two letters (Aa and Uu) are merged and fixed in the third letter Ma and make themselves exalted.

Seventh Chapter

Adding the first half of the Uu with the letter Aa, and making it as the form of Lord Narasimha, and then using the second half of letter Uu on Narasimha Brahma because it is macro, because it is shining, because it is famous, because it is Mahadeva (great God), because he is Maheswara (Greatest God), because it is the best Sathva (sathvic quality), because it is the greatest wisdom, because it is the greatest happiness, and because it is the greatest lord, then unite it with soul which is the meaning of the letter Ma. One who knows this, would be without a body, without sensory organs, without soul, without ignorance, with the form of Sat Chit Ananda (ever lasting bliss) and would become as one who attained salvation (one who attains Swarajya).

Therefore one has to meditate on Para Brahma with the letter Aa, cross the mind with letter Ma and search for that state where one is the witness of the mind. When one pushes out everything, then everything enters in and when he attains awakening of wisdom, then everything rises from him. Thus if one meditates, catch it, set fire and swallow, he would become Narasimha who is of the form of Atma and would establish himself in his own power. There is a holy stanza about this. Its meaning is like this: Join Aa the first letter of Pranava, with the first part of its second letter Uu, and join these together with letter Ma and merge it with Thuriya Brahma which is the meaning of Pranava and is a witness beyond the states of waking sleep and dream.

Eighth Chapter

His soul is woven completely from side to side with thuriya. This with its Narasimha form, and in which every thing pervades and which is the soul of everything, contains everything. This is the secret and is without form or seed. This soul is non dualistic and without form or seed. The word “Om” is non dualistic and is full of wisdom. (Narasimha, the soul of thuriya and the meaning of Omkara are all the same. They swallow everything). This is the unique body of Parameshwara (lord of every thing). This is without form or seed. This which does not have any form or seed, does not have differences within. The one who thinks that there is difference between them, breaks into hundred pieces and breaks in to thousand pieces and attains death from death. This is without a two, self resplendent and great joy. That soul is the ultimate support. It is Brahmam. Brahmam is the ultimate support. The one who knows this becomes Brahmam which is the ultimate support.

Ninth Chapter

Devas approached Prajapathi and requested him, “Oh God, please tell us about the Omkaratma (the letter Om which is the soul). He agreed and told them:

Atma stands behind and observes and is with you as a witness. It is lion, a form beyond thought, a form without feelings and something which can be attained from every where.

There is nothing second to it, which is separate from that. It is the Atma which is ready everywhere. Due to the illusion this Atma appears as something different. From Pragna, due to the cover of ignorance, the world is produced. For the living being, Atma is the resplendent Paramatma. Because the sensory organs are not able to feel it, it is not known, even when it is known.
Prajapathi told devas, “see that Atma which is resplendent and without second, which is before you, as, “I am it and it is me”. Has it been seen?”
Devas replied, “Yes, it has been seen. It is beyond things which are known and things which are not known. Where has illusion gone now? How did illusion disappear?”
Prajapathi told them, “It is not surprising that the illusion has disappeared. Because you are all people with a wonderful form. There is nothing surprising even in that. That form of the soul is natural to you all. Understand that is the form of “Om”. You now tell me what you have understood.”
They said, “it appears as if we have understood it and also appears as if that we have not understood it. It also appears as if it is beyond all description”.
Prajapathi told them, “You have now got the knowledge about the soul”.
They told him, “Oh, God, we are seeing it but we are not seeing it, like we see other things. We do not have capacity to describe it. Oh, God salutations to you. Please shower your grace on us.”
Prajapathi told them, “If you want to know any thing more, please ask me. Ask without fear.”
They told, “This knowledge about the soul is a great blessing. Our salutations to you.”
Thus Prajapathi taught them. There is a stanza about it: “Understand that Atma which is spread everywhere by the practice of Om. Understand that, the Atma which does not have any thing which is different and which is in you as the knower, is very much within you. After understanding that stabilize there, as a witness who advises".
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nrisimha Uttara Tapaniyopanishad, as contained in the Atharva-Veda.
[Publisher's Note: Nrisimha Tapaniya Upanishad, listed as one of the 108 Upanishads in our version of Muktika Upanishad, has been shown as two Upanishads (Nrisimha Poorva Tapaniya Upanishad and Nrisimha Uttara Tapaniya Upanishad) in another version of Muktika Upanishad. Hence their translations are being provided here separately.]
98. Para-Brahma Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !

May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Now then Saunaka, the great householder (mahashala) approached in due form the revered sage Pippalada of Angiras family and asked him: (All created things) were surely present in the divine ether of the heart of Brahman (the Hiranyagarbha). How did the great lord create

them out of himself in different species and who is this great and powerful lore ? To him (Pippalada) said: The most excellent lore of Brahman which I now expound, (Brahman of that alone) is true. It shines brilliantly in the city of the transcendent Brahman, being beyond Rajas (and the other gunas), partless, pure, indestructible and sustaining the power of the senses and the vital airs. He is the creator of the group of bees (in the form of individual souls) and restrains (their outward vision). Remaining in the city of his Self, doing no worldly work (as an ascetic) (he realizes oneness with Brahman). (But) as a doer of action he reaps the fruit (of repeated births and deaths), like a farmer. The knower of the true nature of action does action, (without attachment). Knowing the secret of action, (that unattached action leads to liberation) (the ascetic) shall do action. Which person (possessing discrimination) will throw the net (of motivated action) on the one (Brahman, screening it) ? (Motiveless action) will not drag him (to worldliness), will not drag him.

2.
The deities presiding over the vital breath are four (Vishva, Viraj, Otir and Turya). All the nadis (where the vital breath and the deities remain are also four). (The former two active in Rama and Arama get fatigued in the waking and dreaming states and rest during) deep sleep as a hawk flying in the sky. Just as a hawk flying in the sky goes (when fatigued) into its abode, the nest, so the speaker (the Self) after remaining in this (waking) and the other (dreaming state, rests in deep sleep). This Self (while resting) in the golden transcendent sheath (of the ether of the heart) and being immortal is active in the three nadis (Rama, etc.,). (The first pada of this being avidya) it remains in the state of Brahman in the three quarters. The remaining pada (the Jiva) attains (its natural state) and then follows (i.e. attains liberation). Hence the speaker of elsewhere (the Jiva in the avidya) and the other (the Tripada Brahman are fancied to be different and thereby the Jiva wanders in bondage.

(Although) the Jiva remains in the golden transcendent sheath (of the ether of the heart, yet it experiences the states of waking, etc., due to avidya). Just as Devadatta (i.e. any person) awakened from sleep when prodded with a stick does not go back (to sleep immediately, so also the Jiva getting wisdom from the Vedanta does not have the delusion of the three states of waking, etc.,); and it is not tainted by good or bad acts (such as the optional) charitable deeds. It is similar to a small boy who experiences joy without specific desires (in whatever thing that comes to him). Just as the luminous being (Jiva), (after getting fatigued in the waking and dreaming states) welcomes the joy of deep sleep, so it experiences bliss by

realizing (its oneness with) the supreme effulgence (Brahman), which gives all round lustre to luminaries (such as the sun). Thus the heart (chitta) merges itself in the highest (Brahman) and thus realizing the Paramatman enjoys bliss. The pure colour (i.e. the state of non-distinction) arises from the (grace of) Ishvara. Again by the same path of turya-svapna (dreaming in the fourth state) he gives rest to the Self. Just as a leech moves from one position to another (the Jiva moves from the waking state of the turya to the dreaming state of the turya); this desire (to move from one state to another in the turya) arises due to (the grace of) Ishvara. By this the Jiva enjoys itself (by means of the distinctionful and distinctionless deep meditation, Savikalpa and Nirvikalpa Samadhi). The juncture of the individual and supreme consciousness is rejected as there is a tinge of distinction involved in it. (When distinctionlessness alone exists) it is the highest (i.e. Brahman) and there is nothing other than that. (When Self-realization does not result by the study, etc., of the scripture) then one shall resort to the eight-limbed Yoga; this like a flower of a plantain tree (ever rubbing against the stem and attaining the state of a blossom) succeeds (in attaining perfection). That which remains as the source of Indra (Ishvara) is ever awake there, as the source of the Veda (as Parameshvara). Beyond (the bonds of) good and bad, he (the ascetic) is not tainted by (accidental) good or bad actions. This effulgent Being is the (bestower of) favour on other gods (like the god Brahma), the 'internal check' of the form of unattached pure consciousness, the Purusha, the Hamsa of the Pranava, the supreme Brahman. It is not the chief Prana (vital breath). The Pranava is the Self (Jiva). (This state of the Jiva) remains as the first effulgent being. How can he who knows thus (the true nature of the Pranava) set forth difference (between the Jiva and Brahman) ? He realizes that the Jiva is Brahman (alone).

3.

Then to this realized person reality (i.e. true wisdom) constitutes the inner tuft and sacred thread. To the Brahmana desirous of liberation is (allowed) the state of the inward tuft and sacred thread. The wearing of externally visible tuft and sacred thread (is necessary) for the householders engaged in rituals. The characteristic of the inward sacred thread is not clearly visible like external thread; it is the union with reality inwardly.

4.

It (avidya) is not existent (as the cause is not visible), nor non-existent (as the effect is visible as the phenomenal world), nor both (existent and non-existent part, as the two are incompatible). It is not different (from Brahman as it has no independent existence), nor non-different (as it is not a substance), nor of both (different and non-different, as it is an impossibility). It is not possessed of parts (as the parts are absent in the cause), nor partless (as the effect is seen possessed of parts), nor a combination of both. (Thus avidya is indescribable). It is to be discarded by the realization of oneness of Brahman and the Self; for it is the cause of illusion. Thus (it is to be understood).

5.

There is nothing other than Brahman of the five padas (i.e. the turyatita). There are four places for realizing the inward Jiva-Brahman who consists of four padas inside the body. (The vyasti's four padas

are: Vishva, Taijasa, Prajna and Turiya. The samasti's four padas are: Viraj, Sutra, Bija and Turiya). In the eyes, throat, heart and head there are (the four) states of waking, dreaming, deep sleep and turya. (Moreover the Atman is to be conceived as) the Ahavaniya, Garhapatya, Dakshina and Sabhya fires. In the waking state (the presiding deity is) the god Brahma, in dreaming state Vishnu, in deep sleep Rudra and the fourth state is the indestructible one,

consisting of consciousness. Hence the four states (waking, etc.,) are to be considered as a covering by four fingers and just as the sacred thread is of ninety-six four-finger breadths (in extent) so the inward brahma-sutra consists of ninety-six categories (tattvas). As the sacred thread consists of three threads so the inward brahma-sutra is brought to the state of thirty two categories in each of the three gunas.
This state of the triad purified by wisdom is to be known separately as the three gods (Brahma, Vishnu and Shiva). This is known as the nine Brahman-s possessed of nine attributes. These counted as nine, being rendered into three each having three attributes, are to be identified with the digits of the sun, moon and fire. The first and last (of the triad) are to be turned thrice in the middle and are to be considered as Brahma, Vishnu and Maheshvara. The first and last are to be joined and the knot of non-duality is to be made in the knot of consciousness. Then this which extends from the navel to the Brahmarandhra and connected with the twenty-seven tattvas separately and possessing the three gunas is to be considered as one though they are seen with the characteristics of the Trinity. This (inward) brahma-sutra is to be considered as hanging from the left shoulder reaching up to the right hip. The meeting together of the first and last is to be understood as having one foundation. Things made of clay are considered real (but) it is verbosity (born of ignorance); the transformation is a (mere) name; that it is clay alone is the truth. (As there is no pot without clay, so the primary cause, Brahman alone is real).
With the two letters of the Hamsa (i.e. I am the Hamsa, Brahman) he should be convinced of the internal tuft and sacred thread. The state of a Brahmana is the state deserving meditation on Brahman. The state of being a sage has the absence of visible tuft and sacred thread. Thus the householder has visible tuft for performing ritual and the sacred thread for acquiring wisdom. To the state of the semblance of a Brahmana there is the tuft consisting of a mass of hair and sacred thread made of cotton threads. (The brahma-sutra is one alone); it is four (as Vishva, Viraj, etc.,) by quadruplication. The twenty-four tattvas constitute the threads. The nine tattvas constitute the one transcendent Brahman, (but people) provide many paths (such as Sankhya, Yoga, etc.,) due to difference in approach. Liberation is one alone to all, whether they are Brahma and the other gods, divine sages or human beings. Brahman is one alone. The state of the Brahmana is one alone. Castes, stages of life and special duties are divergent. The tuft is the same to the castes and stages of life. To the ascetic seeking salvation the basis of tuft and sacred thread, (the wise) declare, is the Pranava alone. The Hamsa is the tuft, the Pranava is the sacred thread and the Nada is the connecting link. This is the dharma and no other is the dharma. How is that ? The Pranava, Hamsa and Nada constitute the three fold thread and this remains in consciousness in one's heart. Know this to be the three fold Brahman. (The ascetic) shall discard the worldly tuft and sacred thread.
6.
Having had a shave removing the tuft, a wise person shall discard the external sacred thread. He shall have as the sacred thread the transcendent Brahman which is indestructible.

7.
For avoiding rebirth he shall ever long for liberation. The sutra is so called as it indicates (liberation); the sutra indeed is the highest position.

8.
He knows the sutra who has become a seeker after liberation, a mendicant monk. He is the knower of the Veda, having unimpeachable conduct. He is the learned Brahmana who sanctifies by his presence the persons who sit in the same row to dine with him.

9.

The Yogin, who is the knower of Yoga, a Brahmana and an ascetic shall wear that sutra by which all this (phenomenal world) is joined together (as a unity) just as gems are strung together in a thread.

10.
A learned Brahmana who is deeply intent on Yoga and spiritual wisdom shall discard the external sacred thread. He who wears the sutra consisting of devotion to Brahman attains salvation. There is neither impurity nor the state of eating the leavings of others when one possesses that sutra.

11.
Those who, having the sacred thread of spiritual wisdom, possess the sutra inwardly are the knowers of the sutra in the world and they are the (true) wearers of the sacred thread.

12.
Their tuft and sacred thread consist of spiritual wisdom (Jnana), they are established in Jnana; to them Jnana alone is supreme and this Jnana is declared to be sanctifying.

13.
The wise one whose tuft consists of Jnana and no other, like the flame emanating from fire, is said to possess the (true) tuft; not the others who wear (a mass of) hair.

14.
Those who are immersed in activities, whether Vedic (ritual) or worldly actions live as Brahmanas in name only, filling their bellies. They come to grief and have rebirth again and again.

15.
The sacred thread hanging from the left shoulder to the right hip is contrariwise (to liberation). The wise shall wear (i.e. possess) true knowledge which is rooted in consciousness, having threads in the form of true principles (tattvas) and extending from the navel to the tip of the aperture in the crown of the head (Brahmarandhra).

16.
This sacred thread which forms part of ritual and made of (cotton) threads is to be worn by them (i.e. the ignorant). He whose tuft consists of wisdom as also his sacred thread has all the (true) characteristics of a Brahmana; others have none at all.

17.
It is this sacred thread which is the supreme panacea. The wise one who wears this sacred thread attains liberation.

18.
That learned Brahmana is entitled to renunciation who has the sacred thread both within and without; but the one having one (i.e. the external one) alone is never entitled to renunciation.

19.
Hence by all effort the ascetic shall long for liberation. Discarding the external thread he shall wear the internal sutra within himself.

20.
Disregarding the external phenomenal world, tuft and sacred thread he shall hold on to the tuft and sacred thread in the form of the sacred syllable (Pranava) and Brahman (Hamsa) and thus equip himself for liberation. Thus declared the revered sage Saunaka. Thus

(ends) the Upanishad.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Parabrahmopanishad, included in the Atharva-Veda.

99. Paramahamsa-Parivrajaka Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

1.
Now then the god Brahma approaching his father Adinarayana, the supreme Being and paying obeisance asked of him: Lord, from your mouth all things pertaining to the nature of castes and orders have been heard, known and grasped. Now I wish to know the characteristics of the Paramahamsa mendicant monk. Who is entitled to renunciation ? What are the characteristics of a mendicant monk ? Who is a Paramahamsa monk ? How is his mendicancy ? (Pray) expound to me all this. The Lord Adinarayana then replied:

(The person entitled to renunciation) is the wise one who has undergone the difficult course of learning the sacred lores from a good preceptor; has understood all the exertion necessary for happiness in this world and the next; has understood the need to discard, as vomit, the three (primary) desires, the three primary inclinations (regard for the body, etc.,), ‘mine-ness’ and egotism; has completed studentship in celibacy which is the means to reach the path of

liberation and has become a householder. From the stage of a householder he shall become a forest-dweller (Vanaprastha) and then renounce (worldly life). Or alternately he may renounce from the stage of a celibate student or from the stage of a house-holder or a forest-dweller. Or, whether or not he is an observer of vows, has completed his course of study, has discontinued his fire-ritual or does not maintain the sacred fire, he shall renounce that very day on which he has become disillusioned with the world. Thus discontented with all worldly affairs, whether as a celibate student, house-holder or forest-dweller, he shall get the approval of his father, mother, wife, close kinsmen and in the absence of these, of a disciple or fellow-lodger (and then renounce the world).

2.
Some (law-givers) prescribe the sacrifice called Prajapatya (of which the god Brahma is the presiding deity, prior to a twice-born

embracing renunciation). But (though thus prescribed) he may not do so. He shall only perform the sacrifice Agneyi (whose presiding deity is Agni, the god of fire). For Agni is the vital breath (Prana). Thereby he does (i.e. strengthens) the vital breath. (Then) he shall perform the Traidhataviya sacrifice (whose presiding deity is the god Indra). By this (sacrifice) the three vital fluids, namely the Sattva (semen), Rajas (blood) and Tamas (the dark one) (become strong like fire). (Having performed the sacrifice in the prescribed manner he shall smell the holy fire, reciting the following mantra):
‘Oh Fire, this (vital breath) is your source; as you are born at the proper time (of the year) you put on effulgence. Knowing him (the Atman, your ultimate source) may you merge (with the Prana, your source). May you increase our wealth (of transcendent knowledge)’. So reciting the mantra he shall smell the fire. This is the source of fire, the vital air. May you go to the Prana, may you go to your source. Svaha. Thus alone the mantra says.
Having procured the holy fire from the house of a well-versed Vedic scholar he shall smell the holy fire in the manner described previously. If he is afflicted (by illness) or does not get the holy fire, he shall offer the oblation in the waters. For water is (presided over by) all the gods. Reciting, ‘I offer the oblation to all gods, Svaha’, he shall tender the oblation and picking up (a small portion of) the offered oblation which is mixed with ghee, he shall eat this, as it is beneficial. (In the case of the Kshatriyas and others not entitled to renunciation) the rule is that they may seek liberation) in the path of the brave (by courting death in battle-field) or fast (unto death as a discipline), or enter into water (to rise no more) or enter fire or undertake the great journey (in which they collapse by exhaustion). If he were afflicted (by illness) he may renounce mentally or by speech (reciting mantras). This is the path (of their renunciation).
3. A healthy person (if desiring to renounce the world) in the due order (of the stages in life) shall perform the shraddha ceremony unto himself and the fire-ritual for ridding himself of passions (Viraja-homa). He shall infuse the ritual fire to be symbolically present in his person. His proficiency in the affairs of the world and Vedic learning as well as the fourteen means of action under his control (karanas) shall be transferred to his son (symbolically). In the absence (of a son) it shall be done to a disciple; in his absence it shall be transferred into his Atman. He shall then meditate on Brahman as identical with his Self, pronouncing the words ‘Brahman Thou (Art)’, ‘The sacrifice thou (Art)’. The Veda-mother, the prop of Brahmanhood and embodiment of the essence of all learning shall be consigned into the waters reciting the three vyahritis (Om Bhuh, etc.,) and the three vyahritis into the letters a, u and m (of the Pranava). He shall then ceremoniously sip water keeping his attention on that (Pranava); pull out the tuft muttering the Pranava; snap the sacred thread; discard the garment

too on the ground or in the waters; become unclad reciting the mantra ‘Om Bhuh Svaha, Om Bhuvah Svaha and Om Suvah Svaha’; meditate on his own form; again recite mentally or in speech the Pranava and the vyahritis separately and utter three times three the farewell words, ‘I have renounced, I have renounced, I have renounced’ in gentle, middling and sharp tones; deeply engage in meditation on the Pranava and raise his hand saying ‘Freedom from fear to all from me, Svaha’. He shall then start for the north thinking over the meaning of great scriptural texts such as ‘The Brahman I Am’, ‘That Thou Art’ and proceed in the unclad state. This is renunciation.

If one is not entitled to this (way of renunciation), he shall recite first the prayer of the house-holder and then the texts ‘Freedom from fear to all beings, every thing emanates from me, you are my friend and you guard me. You are the (source of) strength. You are the Vajra (weapon) of Indra which killed (the demon) Vritra. Be a blessing to me. Prevent that which is a sin’. Reciting this mantra preceded by the Pranava he shall take up the emblematic bamboo staff and water pot and wear the waist band, loin-cloth and a discoloured (i.e. ochre coloured) garment; then approach a good Guru, bow to him and receive from the mouth of the Guru the great scriptural text 'That Thou Art', preceded by the Pranava. Then he shall wear a tattered garment or a bark-garment or a deer-skin; avoid a landing place at a river side (for bathing, to prevent mixing with crowds), moving up (a staircase), and getting alms from a single house. He shall bathe during the three prescribed periods, listen to an exposition of the Vedanta and practise the Pranava; be well established in the path of (realizing) Brahman; merge his favourite desire in the Atman; become free of ‘mine-ness’ and get established in the Self; give up passion, anger, greed, delusion, intoxication, rivalry, false pride, pride, egotism, intolerance, arrogance, desires, hatred, gloating, impetuosity, ‘mine-ness’, etc.; possessed of wisdom and dispassion he shall turn away from wealth and women and possessing a pure mind he shall ponder over the truths of all the Upanishads; guard bestowing particular care his celibacy, non-possession, universe-injuring attitude and truthfulness; conquer his senses and be free from affection externally and internally; secure alms for sustaining the body, like a harmless cow, from members of the four castes excepting those who are accursed and fallen; such a person is considered worthy of realizing Brahman. He shall view with equanimity at gain or loss (of alms) at all times; eat food (secured as alms from many places) like a bee, using the hand as a vessel; not increase fat (but) become lean; feel that he is Brahman; approach a village for (serving the preceptor). He shall, steady in conduct, go about alone for eight months and shall not journey as two (i.e. with a companion).

When he has attained sufficient good sense (i.e. dispassion) he may become a Kutichaka or a Bahudaka or a Hamsa or a Paramahamsa ascetic. Reciting the respective mantras he shall discard in the waters his waist-band, loin-cloth, staff and water vessel and move about unclad. He shall stay one night in a village, three nights in a holy place, five nights in a town and seven nights in a place of pilgrimage (Kshetra). He shall be without a (fixed) abode, be steady in mind, not resort to a fire-place (for warmth), be free from emotions, discard both rituals and non-rituals, receive alms for sustaining life alone with equanimity at its gain or loss in the manner of a cow, has his water vessel (only) in (the form of) a watering place and his residence in a solitary place free from trouble. He shall not think of gain or loss but be interested in rooting out both good and bad actions; sleep always on the floor; discard shaving, give up the restriction of observing chaturmasya, interest himself deeply in pure meditation, be averse to wealth, women and city (life), behave like an insane person although perfectly sane, possess no distinguishing emblems or distinctive conduct, have no dreams as day and night are the same to him and be attentive to the path of deep meditation on Brahman in the form of Pranava in investigating on the nature of the Self. He who thus gives up his body by resorting to renunciation is the Paramahamsa mendicant monk.

4.

The god Brahma asked (Narayana): Lord, what is Brahma-Pranava ? (The Lord) Narayana replied: The Brahma-Pranava consists of sixteen parts and it is cognized in quadruples in the four states (waking, etc.,). In the waking state there are the four states, waking within waking, etc., (jagrat-jagrat); in the dreaming state the four states are waking within dreaming, etc., (svapna-jagrat); in deep sleep there are the four states waking within deep sleep, etc., (susupti-jagrat); in the fourth state (turiya) there are the four states waking within the Turiya, etc., (turiya-jagrat). In the waking state of distributive pervasion (vyashti) there is quadruplicity of vishva, namely, vishva-vishva, vishva-taijasa, vishva-prajna and vishva-turiya. In the dreaming state of distributive pervasion there is quadruplicity of

taijasa, namely taijasa-vishva, taijasa-taijasa, taijasa-prajna and taijasa-turiya. In the state of deep sleep of Prajna there is quadruplicity, namely prajna-vishva, prajna-taijasa, prajna-prajna and prajna-turiya. In the fourth state (turiya) there is the quadruplicity of the turiya, namely turiya-vishva, turiya-taijasa, turiya-prajna (and turiya-turiya). These in due order make up the sixteen parts. In the letter 'a' (of the Om – Aum) there is jagrat-vishva, in the letter 'u' jagrat-taijasa, in the letter 'm' jagrat-prajna, in the ardha-matra (of Om) jagrat-turiya, in the bindu svapna-vishva, in the nada svapna-taijasa, in the kala svapna-prajna, in the kalatita svapna-turiya, in the shanti susupta-vishva, in the shantyatita susupta-taijasa, in pashyanti turiya-prajna, in para turiya-turiya. The four parts of jagrat pertain to the letter 'a', the four parts of Svapna pertain to the letter 'u', the four parts of Susupti pertain to the letter 'm', the four parts of turiya pertain to the ardha-matra. This is the Brahma-Pranava. This is to be worshipped by the Paramahamsa, Turiyatita and Avadhuta ascetics. By this Brahman is illumined. (This is) liberation in the disembodied state (Videha-mukti).

5.
Lord, how is one without the sacred thread and tuft a person who has discarded all (worldly) activities ? How is he solely devoted to absorption in Brahman ? How is he a Brahmana ? Thus the god Brahma asked (Narayana). Lord Vishnu then replied: Oh child, he who has knowledge of the non-dual Atman has the real sacred thread

(i.e. that knowledge itself is the sacred thread). His deep absorption in meditation is itself the tuft. This activity is (itself) the possession of the sanctifying ring of holy grass (pavitra). He does all actions, he is the Brahmana, he is deeply absorbed in Brahman, he is the illumined being (deva), he is the sage, he practises penance, he is the noblest, he is superior to all; know that he is I. In this world very rare is the mendicant monk who is a Paramahamsa. If there is one he is ever pure, he alone is the Purusha (glorified) in the Veda. He who is a great man (maha-purusha) has his mind resting in me. I too remain in him alone. He is the ever-satisfied. He is free from the (effects of) cold and heat, happiness and misery, honour and dishonour. He puts up with insult and anger. He is devoid of the six human infirmities (hunger and thirst, sorrow and delusion, old age and death), and is free from the six properties (of the body, birth, existence, change, growth, decay and death). He is without the intervention of (i.e. he is not circumscribed by) the state of elderliness or otherwise. Excepting the Self he sees nothing else. Unclad (lit. clothed by the points of the compass), bowing to none, not uttering Svaha (as he worships no gods), not uttering Svadha (to propitiate the manes), without the need to send back (gods as they have not been invoked), free from blame and praise, not resorting to mantras and rituals, not meditating on other gods (than the supreme God), refraining from aims and their absence, with all activities ceased, firmly established in Consciousness consisting of Existence, Knowledge and Bliss, being conscious of the one supreme bliss, he

ever meditates on the Brahma-Pranava (to the effect) that he is Brahman alone and thus fulfils himself; such a one is the Paramahamsa mendicant monk. Thus (ends) the Upanishad.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Paramahamsa-Parivrajakopanishad, included in the Atharva-Veda.
100. Pasupata Brahmana Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Shiva, who is the Lord of all beings (Pasupathi), is always witness for everything. The minds of all people are controlled as well as sent to different topics by Him only. The soul acts because of him. The words talk because of Him. The eyes see shapes because of Him. The ear hears everything because of Him. Even other organs only perform the actions allotted to them because of Him. This act of His is not due to the nature but by illusion. Whatever has been taught as “What is heard?”, to the beings, has been taught so by Shiva who is Pasupathi and He gives the nature of “What is heard?” to them. He enters the minds of souls, sits there as its nature and gives it the position of the mind. He is different from all things that are known to us through organs. Of all that knowledge taught to the different organs, He is the one who is there taking suitable forms, and gives the being the relevant experience. Therefore eyes, speech and other organs do not go to His great self-shining form. That shine of the soul, which is not due to its action, is due to the soul itself and not the organs. Suppose we decide to do away with rules of logic, it can be told that he who understands Brahman himself becomes the great knower of Brahman.
This type of outside knowledge should be attained by truth, penance and other rules of life dictated by celibacy and by the paths shown by Vedanta. People in whom there are no faults see realistic object of self shine in their own body. Others do not see it. By having a discipline in food habits, mental discipline develops. By mental discipline, one gets wisdom. Step by step. the problems in the mind are solved. By the knowledge of the form of Brahman when the world becomes that which should be enjoyed, he eats the form which is he himself. There

is nothing else except oneself. The savant who knows Brahman, whenever he sees the world does not see it as something different from himself. This is the Upanishad.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Pasupata-Brahmanopanishad, as contained in the Atharva-Veda.
101. Prasna Upanishad

Om ! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om ! Peace ! Peace ! Peace !

I-1: Sukesa, son of Bharadvaja; Satyakama, so of Sibi; the grandson of Surya, born of the family of Garga; Kausalya, so of Asvala; a scion of the line of Bhrigu, born in Vidarbha; and Kabandhi, descendant of Katya – all these, who were devoted to (the inferior) Brahman, engaged in realising (the inferior) Brahman, and intent on a search of the supreme Brahman, approached with faggots in hand, the venerable Pippalada with the belief, “This one will certainly tell us all about It.”
I-2: To them the seer said, “Live (here) again for a year in a fitting manner, with control over the senses and with brahmacharya and faith. Then put questions as you please. If we know, we shall explain all your questions.”
I-3: After that Kabandhi, descendant of Katya, having approached (him) asked, “Venerable sir, from what indeed are all these beings born ?”
I-4: To him he said: The Lord of all creatures became desirous of progeny. He deliberated on (past Vedic) knowledge. Having brooded on that knowledge, He created a couple – food and Prana – under the idea, “These two will produce creatures for me in multifarious ways.”
I-5: The sun is verily Prana; and food is verily the moon. Whatever is gross or subtle is but food. The gross, as distinguished from that (subtle), is certainly food (of the subtle).
I-6: Now then, the fact that the sun, while rising, enters into the eastern direction, thereby it absorbs into its rays all the creatures in the east. That it enters into the south, that it enters into the west, that it enters into the north, that it reaches the nadir and the zenith, that it enters the

intermediate points of the zodiac, that it illumines all, thereby it absorbs all living things into its rays.
I-7: That very one rises up who is Prana and fire, who is identified with all creatures, and who is possessed of all forms. This very one, that has been referred to, is spoken of by the mantra:
I-8: (The realisers of Brahman) knew the one that is possessed of all forms, full of rays, endowed with illumination, the resort of all, the single light (of all), and the radiator of heat. It is the sun that rises – the sun that possesses a thousand rays, exists in a hundred forms and is the life of all creatures.
I-9: The year is verily the Lord of creatures. Of Him there are two Courses, the Southern and the Northern. As to that, those, who follow, in that way, the sacrifices and public good etc., that are products of action, conquer the very world of the moon. It is they who come back. (Since this is so), hence these seers of heaven, who are desirous of progeny, attain the Southern Course. That which is the Course of the Manes is verily food.
I-10: Again, by searching for the Self through the control of the senses, brahmacharya, faith and meditation, they conquer the sun (by proceeding) along the Northern Course. This is the resort of all that lives; this is indestructible; this is fearless; this is the highest goal, for from this they do not come back. This is unrealisable (to the ignorant). Pertaining to this here is a verse:
I-11: Some talk of (this sun) as possessed of five feet, as the father, as constituted by twelve limbs, and as full of water in the high place above the sky. But there are these others who call him the omniscient and say that on him, as possessed of seven wheels and six spokes, is fixed (the whole universe).
I-12: The month verily is the Lord of all creatures. The dark fortnight is His food, and the bright His Prana. Therefore these seers perform the sacrifices in the bright fortnight. The others perform it in the other.
I-13: Day and night are verily the Lord of all creatures. Day is surely His Prana and night is certainly the food. Those who indulge in passion in the day, waste away Prana. That they give play to passion at night is as good as celibacy.
I-14: Food is nothing but the Lord of all creatures. From that indeed issues that human seed. From that are born all these beings.
I-15: This being so, those who undertake the well-known vow of the Lord of all creatures, beget both sons and daughters. For them alone is this world of the moon in whom there are the vows and continence, and in whom is found for ever avoidance of falsehood.
I-16: For them is that taintless world of Brahman, in whom there is no crookedness no falsehood, and no dissimulation.
II-1: Next a scion of the line of Bhrigu, born in Vidarbha, asked him, “Sir, how many in fact are the deities that sustain a creature ? Which among them exhibit this glory ? Which again is the chief among them ?”
II-2: To him he said: Space in fact is this deity, as also are air, fire, water, earth, the organ of speech, mind, eye and ear. Exhibiting their glory they say, “Unquestionably it is we who hold together this body by not allowing it to disintegrate.”
II-3: To them the chief Prana said, “Do not be deluded. It is I who do not allow it to disintegrate by sustaining it by dividing myself fivefold.” They remained incredulous.
II-4: He appeared to be rising up (from the body) out of indignation. As He ascended, all the others, too, ascended immediately; and when He remained quite, all others, too, remained in position. Just as in the world, all the bee take to flight in accordance as the king of the bees takes to his wings, and they settle down as he does so, similarly, did speech, mind, eye, ear, etc., behave. Becoming delighted, they (began to) praise Prana.

II-5: This one (i.e. Prana) burns as fire, this one is the sun, this one is cloud, this one is Indra and air, this one is the earth and food. This god is the gross and the subtle, as well as that which is nectar.
II-6: Like spokes on the hub of a chariot wheel, are fixed on Prana all things – riks, yajus, samas, sacrifice, Kshatriya and Brahmana.
II-7: It is you who move about in the womb as the Lord of creation, and it is you who take birth after the image of the parents. O Prana, it is for you, who reside with the organs, that all these creatures carry presents.
II-8: You are the best transmitter (of libation) to the celestials. You are the food-offering to the Manes that precedes other offerings. You are the right conduct of the organs that constitute the essence of the body and are known as the Atharvas.
II-9: O Prana, you are Indra. Through your valour you are Rudra; and you are the preserver on all sides. You move in the sky – you are the sun, the Lord of all luminaries.
II-10: O Prana, when you pour down (as rain), then these creatures of yours continue to be in a happy mood under the belief, "Food will be produced to our hearts' content."
II-11: O Prana, you are unpurified, you are the fire Ekarsi, (you are) the eater, and you are the lord of all that exists. We are the givers of (your) food. O Matarisva, you are our father.
II-12: Make calm that aspect of yours that is lodged in speech, that which is in the ear, that which is in the eye, and that which permeates the mind. Do not rise up.
II-13: All this (in this world), as also all that is in heaven is under the control of Prana. Protect us just as a mother does her sons, and ordain for us splendour and intelligence.
III-1: Then Kausalya, son of Asvala, asked him, "O venerable sir, from where is this Prana born ? How does He come into this body ? How again does He dwell by dividing Himself ? How does he depart ? How does He support the external things and how the physical ?"
III-2: To him he said: You are putting super-normal questions, since you are pre-eminently a knower of Brahman. Hence I speak to you.
III-3: From the Self is born this Prana. Just as there can be shadow when a man is there, so this Prana is fixed on the self. He comes to this body owing to the actions of the mind.
III-4: As it is the king alone who employs the officers saying, "Rule over these villages, and those ones", just so Prana engages the other organs separately.
III-5: He places Apana in the two lower apertures. Prana Himself, issuing out of the mouth and nostrils, resides in the eyes and ears. In the middle, however, is Samana, for this one distributes equally all this food that is eaten. From that issue out these seven flames.
III-6: This self (i.e. the subtle body) is surely in the heart. There are a hundred and one of the (chief) nerves. Each of them has a hundred (division). Each branch is divided into seventy-two thousand sub-branches. Among them moves Vyana.
III-7: Now then Udana, when it is in its upward trend, leads to a virtuous world as a result of virtue, to a sinful world as a result of sin and to the human world as a result of both.
III-8: The sun is indeed the external Prana. It rises up favouring this Prana in the eye. That deity, that is in the earth, favours by attracting Apana in a human being. The space (i.e. air), that is within, is Samana. The (common) air is Vyana.
III-9: That which if well known as luminosity, is Udana. Therefore, one who gets his light extinguished, attains rebirth together with the organs that enter into (his) mind.
III-10: Together with whatever thought he had (at the time of death), he enters into Prana. Prana, in combination with Udana and in association with the soul, leads him to the world desired by him.
III-11: The line of progeny of any man of knowledge who knows Prana thus sustains no break. He becomes immortal. Pertaining to this there occurs this mantra.

III-12: Having known the origin, coming, lodgement and fivefold overlordship and the physical existence of Prana, one achieves immortality. Having known, one achieves immortality.
IV-1: Then the grandson of Surya, born of the family of Garga, asked him, “O adorable sir, which are the organs that go to sleep in this person ? Which keep awake in him ? Which is the deity who experiences dream ? To whom occurs this happiness ? In whom do all get merged?
IV-2: To him he said, O Gargya, just as all the rays of the setting sun become unified in this orb of light, and they disperse from the sun as it rises up again, similarly all that becomes unified in the high deity, the mind. Hence this person does not then hear, does not see, does not smell, does not taste, does not touch, does not speak, does not grasp, does not enjoy, does not eject, does not move. People say, “He is sleeping.”
IV-3: It is the fires (i.e. the functions resembling fire) of Prana that really keep awake in this city of the body. That which is this Apana really resembles the Garhapatya fire, Vyana resembles the fire, Anvaharyapacana. Since the Ahavaniya fire is obtained from Garhapatya, which is the former’s source of extraction, therefore Prana conforms to Ahavaniya (because of its issuing out of Apana).
IV-4: Samana is the priest called Hota, because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit Udana, which leads this sacrificer every day to Brahman.
IV-5: In this dream state this deity (i.e. the mind) experiences greatness. Whatever was seen, it sees again; whatever was heard, it hears again; whatever was perceived in the different places and directions, it experiences again and again; it perceives all by becoming all that was seen or not seen, heard or not heard, perceived or not perceived, and whatever is real or unreal.
IV-6: When that deity, (the mind), becomes overwhelmed by (solar) rays (called bile), then in this state the deity does not see dreams. Then, all that time, there occurs this kind of happiness in this body.
IV-7: To illustrate the point: As the birds, O good looking one, proceed towards the tree that provides lodging, just so all these proceed to the supreme Self.
IV-8: Earth and the rudiment of earth, water and the rudiment of water, fire and the rudiment of fire, space and the rudiment of space, the organ and object of vision, the organ and object of hearing, the organ and object of smell, the organ and object of taste, the organ and object of touch, the organ and content of speech, the hands and the object grasped, sex and enjoyment, the organ of excretion and the excreta, the feet and the space trodden, the mind and the content of thought, understanding and the content of understanding, egoism and the content of egoism, awareness and the content of awareness, the shining skin and the object revealed by that, Prana and all that has to be held by Prana.
IV-9: And this one is the seer, feeler, hearer, smeller, taster, thinker, ascertainer, doer – the Purusha (pervading the body and senses), that is a knower by nature. This becomes wholly established in the supreme, immutable Self.
IV-10: He who realises that shadowless, bodiless, colourless, pure, Immutable attains the supreme Immutable Itself. O amiable one, he, again, who realises, becomes omniscient and all. Illustrative of this there occurs this verse:
IV-11: O amiable one, he becomes all-knowing and enters into all, who knows that Immutable wherein merges the cognising Self – (the Purusha who is naturally a knower) – as also do the organs and the elements together with all the deities.
V-1: Next, Satyakama, son of Sibi, asked him, “O venerable sir, which world does he really win thereby, who among men, intently meditates on Om in that wonderful way till death ?” To him he said:
V-2: O Satyakama, this very Brahman, that is (known as) the inferior and superior, is but this Om. Therefore the illumined soul attains either of the two through this one means alone.

V-3: Should he meditate on Om as consisting of one letter he becomes enlightened even by that and attains a human birth on the earth. The Rik mantras lead him to the human birth. Being endued there with self-control, continence, and faith he experiences greatness.
V-4: Now gain, if he meditates on Om with the help of the second letter, he becomes identified with the mind. By the Yajur mantras he is lifted to the intermediate space, the world of the Moon. Having experienced greatness in the lunar world, he turns round again.
V-5: Again, any one who meditates on the supreme Purusha with the help of this very syllable Om, as possessed of three letters, becomes unified in the Sun, consisting of light. As a snake becomes freed from its Slough, exactly in a similar way, he becomes freed from sin, and he is lifted up to the world of Brahma (Hiranyagarbha) by the Sama mantras. From this total mass of creatures (that Hiranyagarbha is) he sees the supreme Purusha that penetrates every being and is higher than the higher One (viz. Hiranyagarbha). Bearing on this, there occur two verses:
V-6: The three letters (by themselves) are within the range of death. But if they are closely joined, one to another, are not divergently applied to different objects, and are applied to the three courses of action – external, internal and intermediate – that are properly resorted to, then the man of enlightenment does not shake (i.e. remains undisturbed).
V-7: The intelligent know this world that is attainable by the Rik mantras, the intermediate space achievable by the Yajur mantras, and that which is reached by the Sama mantras. The enlightened man attains that (threefold) world through Om alone; and through Om as an aid, he reaches that also which is the supreme Reality that is quiet and beyond old age, death and fear.
VI-1: Then Sukesa, son of Bharadvaja, asked him, "Venerable sir, Hiranyanabha, a prince of Kosala, approached me and put this question, 'Bharadvaja, do you know the Purusha possessed of sixteen limbs ?' To that prince I said, 'I do not know him. Had I known him why should I not have told you ? Anyone who utters a falsehood dries up root and all. Therefore I cannot afford to utter a falsehood. Silently he went away riding on the chariot. Of that Purusha I ask you, 'Where does He exist ?'"
VI-2: To him he (Pippalada) said: O amiable one, here itself inside the body is that Purusha in whom originate these sixteen digits (or limbs).
VI-3: He deliberated: "As a result of whose departure shall I rise up ? And as a result of whose continuance shall I remain established ?"
VI-4: He created Prana; from Prana (He created) faith, space, air, fire, water, earth, organs, mind, food; from food (He created) vigour, self-control, mantras, rites, worlds and name in the worlds.
VI-5: The illustration is this: Just as these flowing rivers that have the sea as their goal, get absorbed after reaching the sea, and their names and forms are destroyed, and they are called merely the sea, so also these sixteen parts (i.e. constituents) of the all-seeing Purusha, that have Purusha as their goal, disappear on reaching Purusha, when their names and forms are destroyed and they are simply called Purusha. Such a man of realisation becomes free from the parts and is immortal. On this point there occurs this verse:
VI-6: You should know that Purusha who is worthy to be known and in whom are transfixed the parts like spokes in the nave of a chariot wheel, so that death may not afflict you anywhere.
VI-7: To them he said, "I know this supreme Brahman thus far only. Beyond this there is nothing."
VI-8: While worshipping him they said, "You indeed are our father who have ferried us across nescience to the other shore. Salutation to the great seers. Salutation to the great seers."
Om ! O gods, may we hear auspicious words with the ears;
While engaged in sacrifices,
May we see auspicious things with the eyes;

While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.
Om ! Peace ! Peace ! Peace !

Here ends the Prasnopanishad, included in the Atharva-Veda.

102. Rama Rahasya Upanishad

[This great Upanishad is in Atharvana Veda and is the authoritative source of Lord Rama's worship methods.]
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I salute that Lord Rama, who is the personification of salvation, who is a great king, who is a great man and who destroys all his enemies.
First Chapter
1-2. Great sages like Mudgala, Sandilya, Paingala, Bikshu, Sanaka and Prahlada approached Lord Hanuman, who was a great devotee of Vishnu and asked him,
3-4. “Which is the greatest principle among the four Veda-s, 18 purana-s, 18 Smriti-s, Sastra-s, all knowledge and among the great powers ruled by the Sun and moon?”
5-6. He replied, “Hey, great sages and devotees of Lord Vishnu! Please hear my words which cut of all attachments, the greatest principle among these is the principle of Brahma Taraka (OM). Rama is Para-Brahma and supreme austerity, and Rama is the Supreme Essence and Brahma Taraka.”
7.
They all again asked, Lord Hanuman,”Please tell us the angas (aspects) of Lord Rama.”

Lord Hanuman told, “Please understand that Lord Ganesha, Goddess Saraswati, Goddess Durga, all the Kshetra Palaka-s, Sun, Moon, Lord Narayana, Lord Narasimha, Lord Vasudeva, Lord Varaha, Lord Lakshmana, Shatrughna, Bharata, Vibheeshana, Sugreeva, Angada, Jambavanta and Pranava are the angas of Lord Rama. Without these angas, Lord Rama will not remove all roadblocks. They again asked, “How will Brahmins and householders get the capacity to recite Pranava?” He said, “All People (even if they are not eligible to chant “Om”,) who chant the six letter mantra would get the capacity to meditate on Pranava. Those who

chant silently the mantra of Rama would get the same effect as repeating the letter “Om”. After the name of Rishi, Devata and meter, japa of the Rama mantra would give the same effect as repetition of Pranava and further he explained that Rama Himself has said that pranava is a part of Rama mantra.

8.
On another occasion answering Vibheeshana’s question “How can your angas be made easy to worship? Please tell me an easy way.”

Rama replied, “The japa of my name “Rama” removes all sins. Suppose some one is meditating on my six lettered mantra or reads my Gita or thinks of me with devotional fervor, he would get the same effect. He would get rid of the five great sins, viz. killing of father, killing of mother, killing of brothers, killing of teachers, killing of husband or even other well-known great sins, if one repeats my six lettered mantra ten million times. He also would get the immortal and ever lasting bliss.
Vibheeshana again asked him, “What would be the way for people who are not capable of doing It.?”
Rama replied “they can either read my Gita, my thousand names or meditate on my Viswa Roopa or my 108 names, or repeat my name 100 times, or read the king of stotras written by sage Narada, or read the great prayer called mantra raja stavam written by Hanuman, or read the prayer to Sita or daily pray to me by reciting my name; they will doubtless attain Me.”
Here ends the First Chapter.
Second Chapter
The great sages led by Sanaka asked Hanuman again, “Please tell us the mantra for meditating (or worshipping) the Taraka Brahma Rama.”
Hanuman replied:
1.
That king of mantra-s is the Ekakshara (one-syllabled) which is the store house of fire, which is Lord Vishnu who is lying down and which is Lord Shiva who adorned with the crescent moon.

2.
Its sage is Brahma, meter is Gayatri, Deity is Lord Rama, its anga is waxing half-Moon and its mind is the soul of fire,

3.
Its root is the Beeja Shakti and it has to be chanted for fulfillment of desires.

[The prayer (dhyana sloka) for the mantra is:-]
He who sits on the lotus flower on the shores of river Sarayu,
4.
He who is black, seated on the throne of heroes, who shines in the Jnana-Mudra that he shows, whose left side is adorned by Sita and Lakshmana,

5.
He who shines as their soul to those souls, who pray to him, who is like the clear crystal, who is the only source to those who wish for salvation,

6.
He who is the Paramatma to those thinkers, who shines like the millions of Suns, who is like Narayana residing in the nadi-s, who is digestive fire.

7.
The king of mantras with two syllables (Rama) would lead to

fulfillment of all desires, and along with the suffix of one letter, it becomes six different mantras, [they are Om, Hrim, Srim, Klim, Aim and Ram.]

8.
These king of mantras consisting of three syllables also will fulfill all desires.

9.
The two four lettered mantras are Ramachandra and Ramabhadra.

10.
These can be chanted with the rishi and others as told before; Viswamithra is its Rishi, the meter is pankti, Devatha is Ramabhadra, The Bheeja is Shakthi.

11.
This mantra should be invoked mentally in the middle of the eye brows, head, navel, thighs and feet.

12.
One should go to the middle of the forest and sit under the Kalpa-Vriksha (wish-fulfilling or eternal tree) and assume the posture of “Pushpalata” (flowering creeper plant), do the anga nyasa and chant the mantras,

13.
With Lakshmana having arranged properly the arrow and the Lord

14.
Dhyana mantra:-I salute that Rama, who has lustrous matted hair, who is bluish in colour, who is surrounded by sages, who is being fanned by Janaki, who is protected by Lakshmana holding an umbrella,

15.
The one who killed Ravana, who is extremely peaceful, and before whom stand Sugreeva and Vibeeshana. For achieving victory one should chant this sloka ten million times.

16.
The five lettered mantra-s are formed by adding the root letters for Manmatha, Durga, Saraswati and Lakshmi at the beginning of the four lettered mantra, [adding OM to make it six-syllabled] and lead to the realization of the four Purushartha-s.

17.
When each of the fifty mystic syllables of the Sanskrit alphabet (nasalized), as well as the root letters of Lakshmi, Saraswati, Manmatha and OM are added as the first syllable several varieties of six lettered mantras are formed.

18.
Chanting the four letter mantras by adding the root letters of Sri, Maya and Manmatha as prefix and suffix of the four and six letter mantras grants all ones wishes.

19.
Adding svaha, or hum phat or namah at the end, in various combinations, make up the 18-lettered mantra-s.

20.
In these mantra-s, Brahma as sammohana shakti, Dakshinamurty, Agastya, and Shiva are said to be the ascetics, in that order.

21.
The meter (chanda) is Gayatri, and the Deity is Shri Rama. Or, Kama-bija at the beginning and Vishvamitra the Rishi.

22.
The meter Gayatri of different deities and Ramabhadra the 'devata'. The shakti-bija is invoked as before as with the 6-lettered mantra.

23.
Touching on the top of the head, in the middle between the eye-brows, heart, thighs, and feet, the mantras are recited with bija-s and anga-nyasa.

24.
Dhyana:

being fanned by Sita.
I worship Sri Rama, Whose body shines with various ornaments,
Who is as brilliant as lightning,
Who assumes the Virasana posture,
Who shows jnana Mudra by one hand,
Who keeps the other hand on his thigh,
And who wears the crown.
25.
Then one should, with prostrations, recite "Ramachandraya and Ramabhadraya Namah", and the king of seven lettered mantras and the fulfiller of all wishes.

26.
Eight lettered mantra: Adding OM at the beginning to the two seven lettered mantras gives rise to two eight lettered mantras. OM added to the four lettered "Ramaya" and "Hum Phat svaha" is another 8 lettered mantra.

27.
The Rishis and other adjuncts for the 8-lettered mantra are the same as for the 6-lettered ones. Again, the 8-lettered mantra also has Rama as the Rishi.

28.

The meter is Gayatri, the Deity is Rama, OM, the pair of Shri bija-s, and Shakti bija and others are also (added).

29.
Thereafter one recites the mantra-s with the 6-limbed nyasa, and recites Ramaya Namah with OM and a pair of Shri-bija-s.

30.
Shiva Rama Mantra: Glaum OM, Maya-bija (heart-abiding) Ramaya Namah is recited again. Shiva, Om, Rama mantra is the giver of all excellence.

31.
Sadashiva is spoken of as the Rishi, Gayatri as the meter, and Shiva-OM-Ramachandra as the Deity.

Dhyanam:
I worship that Rama,
Who has three eyes,
Who wears the crescent,
Who holds the trident,
Who is anointed all over by ash,
And who is with matted hair.

32. I worship the three eyed one,
Who is Abhirama, the pinnacle of beauty,
Who wears the crescent as ear ring,
And who holds the noose, the goad, the bow and the arrow,
34.
Thus meditating, devoted wholly to recitation and oblations one shall chant mantra-s one-hundred thousand times, offering bilva leaves, fruits, flowers, gingili seeds, and lotuses.

35.
Rama Brahma Gayatri: Even the treasures and powers, wished for by the celestials, come by themselves, when the 8-lettered Raghava brahma-gayatri (is chanted).

36.
The Rishis knowing Shri-bija as my Shakti, chant the mantra-s with the limbs, as viniyoga for its adoration.

37.
Dhyanam:

I worship that blue complexioned Rama, Who wears the bracelet on upper arm and bangle,
Which are studded with shining gems,
Who has the royal umbrella held over his head,
Who shines like millions of waxing moons,
Who sits in the hall of one thousand sixteen golden pillars,
And who is surrounded by Bharata and others.

38. Rama Sharana Mantra: The chanting of “Ramam sharanam mama”
(i.e. Rama is my refuge) achieves much more than many other mantras which lead with difficulty to mere ephemeral gains and productive of the misery of samsara due to the greed for the transient fruits. This mantra gives the fruits of all of them without the taint of greed and other defects. There is also the 8-lettered mantra which is well-known in seven-fold ways. It is Om added to the seven lettered mantra.
39.
Other mantras with more letters: The 8-syllabled mantra is (chanted) seven-fold ways. OM is added at the beginning and end of the seven lettered (mantra).

40.
Nine lettered mantra: This 9-lettered mantra is offered like the 6-lettered one, to Sita in the beginning and to the consort of Janaki at the end.

41.
Ten lettered mantra: The 10-lettered mantra gives all that is desirable wished-for fruits. The great Vasishtha is the Rishi of this 10-lettered mantra; the meter is Virat,

42.
The Deity is Rama holding Sita’s hand; The beginning bija Visarga is the shakti. With the anga-nyasa for the wishes,

43.
The 10 lettered mantra is offered mentally to the head, forehead, middle of the eye-brows, palate, ears, heart, navel, thighs, knees, and feet.

44.
Dhyanam:
I think of that Rama,
Who is in the city of Ayodhya,
Who is decorated by various gems,
Who sits under a golden canopy,
Whose doorways are decorated by mandara flowers,

45.
Who is seated on a throne,
Surrounded by celestial vehicles,

46.
Who is praised by sages with reverence,
Who is adorned on the left by Sita,
Who is being served by Lakshmana,

47.
Who is blue complexioned,
Who has a tranquil face,
And who is adorned by ornaments.

This mantra should be recited a hundred-thousand times with

exclusive devotion.

48.
The form of Rama holding the bow in his hands and Sita within.
Brahma is the Rishi of the
10-lettered mantra. The meter is Virat,

49.
The Deity is Rama, the slayer of demons. Rest of the worship is
similar to the previous one. One should remember Rama holding the
bow and arrow.

50.
Eleven lettered mantra: With the six-fold addition of OM-Maya-Rama-Kama-Vac-sva-bija-s, and recite the 10-lettered mantra for Rudra.

51.
The remainder (ritual) is the same as for the 6-lettered mantra, as regards nyasa and dhyana, according to the wise. Of the 12-lettered mantra Sri Rama is the Rishi;

52.
The meter is jagati and Sri Rama the Deity; the pranava is said to be the bija, kliim is Shakti, and hrim is kilaka.

53.
Reciting the mantra-s with the anga-nyasa, the rest is performed as previously. Also to be added are OM, kiim and also Bharatagraja.

54.
Twelve lettered mantra: This 12-lettered mantra ends with Rama, kliim and svaha. OM Hrridbhagavate Ramachandrabhadraya;

55.
As before, the Rishi and dhyana, and [arna meter (12-feet) or the 12 suryas??]; Jagati meter, and the mantra-s with anga-nyasa.

56.
Reciting the name Sri Rama and Jayarama thereafter, the wise one says jaya jaya twice, Rama who sheds joy on the mind.

57.
Thirteen lettered mantra: The 13-lettered mantra has the same Rishi and other adjuncts as before, the fulfiller of all wishes. Repeating the phrase twice with the anga-s and dhyana as before.

58.
Fourteen lettered mantra: When Om is added, the mantra is 14-lettered. After chanting the 13-lettered, one adds (the name) Rama;

59.
Fifteen lettered mantra: This is the 15-lettered wish-fulfilling tree (kalpa -bhuruhah). Add namah to Sitapataye Ramaya hana hana;

60.
Sixteen lettered mantra: Thereafter, the 16-lettered ends with the kavacha and asthra. Of this, Agastya is the Rishi, Brihati is the meter, and Rama is the Deity.

61.
Ram is the bija, astra is shakti, and hum the kilaka. The 10-15 lettered mantra-a are offered in sequence with the anga-nyasa-s.

62.
Seventeen lettered mantra: Adding OM, the mantra is 17-lettered.

63.
Eighteen lettered mantra: Adding purushaya at the end gives the 18-lettered mantra, with Vishvamitra as the Rishi and gayatri meter and the Deity as Rama.

64.
Nineteen lettered mantra: With the Kama bija, the mantra is 19-lettered. OM namo bhagavate Ramaya is to be recited.

65.
Twenty lettered mantra: After uttering all the mantra-s one asks for all auspiciousness. When svaha is added the mantra is 20-lettered.

66.
OM namo bhagavate Ramaya is to be recited. Then svaha for protection from dangers.

67.
Twenty one lettered mantra: The 21-lettered mantra fulfills all one’s wishes. OM Rama svabijaa Dasharathaya thereafter.

68.
Twenty two lettered mantra: Then one chants the all-auspicious sitavallabhaya (to Sita’s consort). Then this 22-lettered mantra.

69.
Twenty three lettered mantra: OM namo bhagavate viraramaya is chanted. Then softly, hana hana svaha is recited.

70.
The 23-lettered mantra is the slayer of all enemies. Vishvamitra is the Rishi and Gayatri is the meter.

71.
The Deity is Vira Rama, bija-s and other (adjuncts) are as before. The wise one after doing the anga-nyasa of the mula-mantra in parts,

72.
silently meditates on Rama, who has put the arrow on the bow and facing Ravana, is holding the thunderbolt in his hand and has ascended the chariot.

73.
One recites OM namo bhagavate Shri Ramaya and having said OM brahmane adds the words mam taraya (protect me).

74.
Twenty four lettered mantra: With nama OM added, the mantra is 24-lettered. The bija-s and other adjuncts are as before.

75.
Kliim, OM, and namah and bhagavate Ramachandraya thereafter, one says the word ‘all’.

76.
Twenty five lettered mantra: janavashyakaraya (conquering people) svaha and kiim are to be recited mentally. The 25-lettered mantra is to include sarvavashyakara (conquering all).

77.
Twenty six and twenty seven lettered mantra: With OM added at the beginning, the mantra has 26 letters. Adding OM at the end makes it 27-lettered.

78.
OM namo bhagavate rakshoghnavishadaya (obeisance to Bhagavan, slayer of demons), sarvavighat nivaraya (protect from all obstacle), to be repeated twice;

79.
Twenty eight and twenty nine lettered mantra: Adding svaha at the end makes this king of mantra-s 28-lettered. When joined with OM, it becomes 29-lettered.

80.
Thirty and Thirty-one lettered mantra: Beginning with sva-bija, is the 30-lettered. With OM at the end, it has 31 letters.

81.
O Ramabhadra the great archer! O Raghuvira the best of kings, and slayer of Ravana! Grant me wealth!

82.
The Rishi is Rama, meter is anushtubh, Ram bija, yam shakti, are recited for the Ishta deity.

83.
Nyasa of the mantra is done in the heart, on the head, with the 5-lettered on the shikha, and of the 3-lettered kavacha.

84.
For the eyes with the 5-lettered mantra, called the astra. Holding the bow and arrow, blue-complexioned, accompanied by Sugriva and Vibhishana.

85.
After slaying Ravana, coming for the protection of the three worlds; meditating on Rama in the heart, one chants (the mantra) mentally a million times;

86.
Then one utters the rama gayatri given by ‘dashrathaya vidmahe’, followed by ‘sita-vallabhaya dhimahi,

87.
tanno Ramah prachodayat’. [May we know the son of Dasharatha; we meditate on Sita’s consort; may Rama enlighten our intellect.]

88.
For enchanting the earth and attain expertise in love add “madana” (cupid) to the “Sri Rama“ along with the Bhija of Maya.

89.
With 15-lettered and 12-lettered (mantra-s) and also for the 16-lettered mantra one has to perform anga-nyasa.

90.
While chanting the bija-s, meditation, etc. for these, the same sequence as for the 6-lettered mantra has to be adhered. OM namo bhagavate raghunandanaya.

91.
Likewise, thereafter one recites ‘to rakshoghnavishad’, and ‘madhura’ (sweet); ‘prasannavadanam’ (tranquil-faced), ‘amita-tejaseo (to one of immeasurable brightness).

92.
Thereafter, say namah (obeisance) to Balarama and Vishnu, and recite mentally the 47 letters.

93.
Rishi is Brahma, meter is anushtubh, and deity is Raghava. Seven time 17, with 6 Rudra-s, and the 6 limbs;

94.
While Meditating on the 10-lettered mantra , one chants it 100,000 times. It starts with “Shriyam Sita”, followed by the six lettered

95.
The Rishi of this mantra is Janaka, meter is Gayatri, deity is Sita Bhagavati, shrim is bija, and namah is the shakti.

96.

Sita is kilaka, viniyoga is done for the Ishta. Reciting with prolonged accents at the beginning, the 6-limb nyasa is done.

97.
One should meditate on Rama at the center of the hexagon (yantra), thinking in the mind him with his body shining like gold, holding a lotus,and then look at Rama as the final refuge.

98.
For the Lakshmana mantra utter the sound lam and bow to Lakshmana. For this (mantra) Agastya is the Rishi, meter is Gayatri,

99.
Deity is Lakshmana, lam is the bija and shakti is namah; the 4 purushartha-s are the viniyoga.

OM namo bhagavata Ram at the end there-after.
mantra and ending with "Swaha".
100. Long ending sound with Ram as the bija is recited with the 6-limbed nyasa. (Rama) with 2 arms, personifying his body as of golden hue, and resembling a lotus,
101. For the Bharata mantra, he holding the bow and arrow, wholly devoted to Rama as the Supreme, one should utter the sound bha and bow to Bharata.
102. Rishi is Agastya, rest is done as before, to Bharata the blue-hued one who is tranquil and serving Rama whole-heartedly.
103. For the mantra of Shatrughna, recite "I worship Kaikeyi's brave son, holding the bow and arrow"; utter the bija "sham" and ending with 'shatrughnaya namah', the Rishi-s and other adjuncts as before and the viniyoga for the control over enemies.
104. Two-armed, golden-bright, devoted to the service of Rama, slayer of Lavanasura, I worship the son of Sumitra.
105. The mantra of Hanuman, "hrum hanumate" is the king of mantra-s, of which Ramachandra is the Rishi, and the other rituals to be done as previously.
106. One should meditate on the two-armed one who is shining like gold, who is devoted to Rama's service, wearing the girdle of munja-grass and is the servant of Rama.
Thus ends Second Chapter of Rama-rahasya Upanishad.
Third Chapter
Sanaka and other ascetics asked Hanuman:
"O mighty son of Anjana! Tell us about the altar (yantra) for the
worship by the aforesaid mantra-s."

Hanuman replied:

"To begin with, the altar is six-sided (hexagonal) and in the center is
written the seed-letter (bijakshara) of Rama (Ram), with shrim.

Below that in the second corner is the Sadhya (food offering). Above it on the sixth corner is the Sadhakam (Constant devotion). On the surrounding sides are the seed letters of Jiva-Prana-Shakti. Encircling all these is OM.
In the South-East, North-East, North-West, & South-West, on the front corners, are kept the cooked rice.
Then sequentially the Heart mantra-s viz Ram, rim, rum, raim, raum, rah bija-akshara-,s the heart 'astra mantras' are to be recited.

Behind the corners are the bija-akshara of Rama and Maya, on the corners varaham hum; over this is the Kama-bija (Ram) and surrounding it, is the Vac (kiim).
Thereafter are three circles of eight leaves. On the leaves, garlands of syllables in eight groups of six-lettered mantras are inscribed.
Ending with five-lettered mantra.
On the face of each leaf the eight-lettered (mantras).
Again, the 8-petalled lotus.
On the petals, the 8-lettered Narayana mantra. OM namo Narayanaya On the face of each petal shri bija.
Then the first round.
Then the 12-petalled.
On them, the 12-lettered Vasudeva mantra. (OM namo bhagavate vasudevaya)
As well as on their fronts, in all directions. In a circular manner.
On the petals hum phat with the 12-lettered Rama mantra – (OM

namo bhagavate ramachandraya .)
On the front of the petal, Maya bija (kiiM).
On the front of each in two circles – hram, sram, bhram, bram, bhramam, shrum, jram. Then in a circle.

Thereafter, the 32-petalled.
On them, the king of mantra-s – Nrisimha anushtubh.
On front of these, the 8 vasu-s, 11 rudra-s, 12 aditya mantra-s, along

with OM and namo, in sequence, in dative case.

Outside and surrounding is vashat.

Then the Bhupura of three lines.
In 12 directions, adorned with the rashi-s (Zodiac signs).
Abiding there the 8 naga-s (serpents).
In the 4 directions, the Narasimha bija.
In the intermediate directions, the Varaha bija.

This all-encompassing yantra fulfills all wishes and grants liberation.

Beginning with the 1–lettered and ending with the 9-lettered (mantra-s), this is the yantra and the tenth becomes the avarana (covering for it).
One should worship Raghava, with ‘anga-nyasa’, in the center of the hexagon.
In the first round, the anga-nyasa is done at all the corners.
At the root of the 8 petals, the initial cover of oneself.
Then the covering by Vasudeva and others.
At the base of the second 8-petals, the ‘cow covering’.
Then covers of Hanuman and other.
For the 12-petalled, Vasishtha covering.
For the 16-petalled, the blue lotus covering.
For the 32-petalled, Dhruva covering.
In the Bhupura, Indra covering.
Outside this is the vajra covering.

Offering thus, one should silently chant.
Now, the altar is described for the mantras starting with 10 syllables and ending with 32 syllables.
First the hexagon.
In its center the name of the ‘ishta’.
Thus surrounded by Kama bija.
The remaining nine surround this.

At the six corners, the 6-fold anga-nyasa, in the front and back of the intermediate directions (S-E, N-E, N-W, S-W).
On the face, the Shri-Maya (bija)
In the corners, krodha.

Then the first round.

Then the 8-petals; on the petals, garlands of syllables, in multiples of 6. In a circular manner.
Surrounding this, in all directions.
Outside this the Bhupura, with 8 spear-points.

In all directions, Narasimha and Varaha.
This is the Great Yantra.

Adhara-shakti (basic power) is the seat of Vishnu’s worship.

The first round is of anga-nyasa.

In the center, Rama.
On the left, Sita.
In their front, the bow and the arrow.

At the base of the 8 petals, two avarana-s of Hanuman.

The third avarana of cow.

Fourth of Indra.
Fifth of Vajra.
Thus worshipping the yantra with devotion, one should recite the 10-lettered and other mantra-s.
Thus ends the Third Chapter of Rama-Rahasya Upanishad.
Fourth Chapter
Sanaka and other ascetics asked Hanuman: ”Describe the ritual for recitation of Rama mantras.“ Hanuman replied, “The one who intends to recite this mantra should follow the following procedures:
1.
He should bathe thrice a day.

2.
He should take only sathvic foods like milk, roots, fruits or naivedya (rice pudding offered to the God)

3.
He should follow the prescribed Karmas of the stage of his life (Brahmachari, Grahastha, Vanaprastha or Sanyasi)

4.
He should give up the six negative emotions like anger, jealousy etc.

5.
He should observe purity and practice dispassionate speech.

6.
He should also observe dispassionate action and show respect to all women.

7.
He should observe celibacy and sleep on the bare ground.

8.
He should not have any desires.

9.
He should be devoted to his teacher.

10.
He should scrupulously observe bath, worship, recitation, meditation and oblation to the fire.

11.
He should meditate with utmost concentration on Rama as instructed by his teacher.

12.
He should invoke the sun, moon, Teacher, lamp, cow, Brahmin, etc.

13.
The ascetic doing this japa should sit on a tiger skin and adopt postures prescribed like the Swasthikasana in rotating sequence.

14.
He should seat himself below plants like Thulasi or trees like Parijata, Bilwa etc.

15.
He should count using a rosary whose beads are either made of thulasi plant or use rudraksha.

16.
The counting should be done mentally using the beads and should be one hundred thousand times at the altar of Maha Vishnu.

17.
Tharpana should be offered after every ten total count. After ten

18.
After this along with chanting flowers have to be offered along with the chanting of moola mantra,.

counts offer rice pudding, pour over it clarified butter made from cow's milk and eat what remains after the next tenth portion.
The ascetic who does this japa becomes liberated in life and the supernatural powers follow him like a bride follows her groom.
This Rama-mantra is not only a means to liberation, but if you remember me who am Rama's servant, it will ensure success in these worldly affairs too.
To the one who for ever remembers Rama with total devotion as the final refuge of the mind, I am empowered to fulfill all their chosen wishes.
Towards the task of fulfillment of the wishes of the devotees of Rama, I – as an expert in carrying out Rama's commands -am always wholly alert.
Thus ends the Fourth Chapter of Rama-rahasya Upanishad. Fifth Chapter [Conclusion]
Sanaka and other ascetics asked Hanuman: " Tell us the meaning of Sri Rama mantra".
Hanuman replied: "Among the Rama mantras the 6-lettered is the king among them all; though as mentioned earlier they exist as one-, or two-, or three, or four, or five syllables or even as six-, or seven-, or eight, or even as many more syllables. Lord Shiva knows in essence the glory of the six-syllables (mantra);
[shri Ramah sharanam mama!].
The true meaning of the king among the Rama mantras, as well as of the eight-lettered Narayana and five-lettered Shiva mantras, is spoken of as thus:
Where yogi-s revel in the 2 syllable mantra viz. 'Ra ma' where the ra syllable denotes fire wherein abides illumination.
Its nature as Existence-Consciousness-Bliss is regarded as the

supreme meaning, the consonant denoting the unchanging Brahman, and the syllable the energy of manifestation.
Know that Consonants joined to Syllables are used in breathing; the sound 'r', of the nature of light, is therefore used in action.
The sound 'ma', is known as 'maya' indicating prosperity; being itself the seed-letter (bijakshara) is also equal to Brahman itself.
With the 'bindu' (anusvara), the Purusha takes on the form of Shiva-Sun-Moon, the flame as the crest, and the sound as the Prakriti.
Both Purusha and Prakriti jointly are considered as Brahman; the bindu, sound and the indwelling seed-letter as Fire and digits of the Moon.
Fire and OM by their very nature abide in the seed-syllables of Rama, just as the great tree in the mundane life is contained in its seed.
Similarly, in the seed-syllables Rama, is contained this whole moving and unmoving world.
The name Rama is thus regarded as the seed with both these meanings.
When freed of the Maya-seed (kiim), the Supreme Spirit is said to exist (alone). This grants liberation to aspirants, and the 'ma' sound is regarded as the liberator.
Formless 'ma' in Rama is the grantor of enjoyment and liberation.The first letter 'ra' stands for the term 'tat' (That), and 'ma' stands for the term 'tvam' (You).
The wise knower of Truth declare that the confluence of the above two terms end in the meaning 'asi' (Are). The word 'namah' has the meaning of tvam (you) and tat is denoted by the word Rama.
When used in the dative case (Ramaya), the meaning asi (are) is indicated in the mantra.

Wherefore, the sentence ‘tattvamasi’ grants the unitive salvation.
Therefore, this (mantra) giver of enjoyment and liberation surpasses the afore-said sentence (tattvamasi). All embodied human beings are qualified for this mantra.
For those desiring liberation, the dispassionate ones, as well as house-holders and in all stages of life, constant meditation of OM, and

especially for ascetics, is enjoined; for the knower of the meaning of Rama-mantra doubtless become liberated while alive.
One who studies this Upanishad becomes sanctified by fire, purified by air, is freed from the sin of consuming intoxicants or of theft of gold or of the slaying of a Brahmin.
One who recites the Rama-mantra repeatedly merges in Ramachandra himself.
Therefore, this sacred hymn: Those whoever say “I am Rama in essence”, will not feel any want in this life, and without a doubt is Rama Himself”.
This is the Truth. This is the Upanishad.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Rama-Rahasyopanishad, as contained in the Atharva-Veda.
103. Rama Tapaniya Upanishad

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I. Rama Poorva Tapaniya Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !

May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The Tatva (principle/philosophy) of Rama exists in this world, with his life showing the way to live, with his name showing the way of ethereal knowledge, and also blessing all those who meditate or worship it with wealth and renunciation.
The word 'Rama' on which yogis devote themselves is immeasurable and forever joyful and indicates Para Brahman itself.
The body has been ascribed to Para Brahman which is holy, without any second, which does not have any blemishes and which is bodiless, so that the worshippers are shown the path. 1
Similar to the whole banyan tree existing in the seed of the banyan tree, the entire world exists in the seed "Rama". 2
Rama when incarnated shone along with Sita, who is nature herself, like the moon shining with its moonlight. He who was born to Mother Kousalya, was black in colour, wore yellow silk, had his hair made up, wore ear studs and chains of precious stones, had in his hand the bow, had two hands, had a very pleasant smiling face and was heroic and blessed with victory and ruled with the help of eight ministers lead by Drishti. He was keeping the Parameshwari who was the mother of the world, who was nature, who had two hands, who was well made up and was holding lotus flower in her hand, on his lap and lightly embracing her. 3
He with Sita formed a triangle with Lakshmana who was holding a bow in his hand and was golden in colour. The devas approached him who was sitting below "the wish giving tree" in the form of a triangle and prayed, "Our salutations to you, who is personification of passion and illusion and also a god primeval to Vedas. Our salutations to the Raghu Veera, who killed Ravana, who is drowned in joy by keeping Goddess Lakshmi on his chest, who is the personification of all souls, who is an ornament to the body of Janaki (daughter of Janaka), who killed Rakshasas, who is very handsome and who is personification of all that is good." 4
The devas further told "Hey, the killer of Ravana, please give us your protection and your grace." Then they were with him and became very happy. 5
On his left with Satrugna, on his right with Bharata and on his front Hanuman who was listening to his advices, there was another triangle. Below Bharata was Sugreeva and below him was Vibheeshana. Behind him Lakshmana was holding an umbrella and below him Vibheeshana and Sugreeva were holding fans made of palm leaves. This was another inverted triangle. So the long armed Lord Rama who was shining was meditating in between this figure with six vertices. This is the first row surrounding him. The second is surrounded by Vasudeva and others (Santhi, Sankarshana, Sree Pradyumna, Saraswathi, Anirudha and Rathi) as well as fire and others in different directions.
Third is surrounded by Hanuman, Sugreeva, Bharata, Vibheeshana, Lakshmana, Angada, Jambhavan, Satrugna as well as Drushti, Jayantha, Vijaya, Surashtra, Rashtra Vardhana, Ashoka, Darmapala and Sumandra.
Fourth is surrounded by the 10 dig-balakas (protectors of directions) viz., Indra, Agni (fire God), Yama (god of death), Nirruthi, Varuna, Chandra, Isana, Brahma and Anantha.
Fifth is beyond the Dig-balakas and consists of their principal arms viz., Vajra, Shakthi, Danda, Vara, Pasa, Angusa, Gada, Soola, Madma and chakra; these should be worshipped.
Sixth: After the arms, Neela and other monkeys. Vasishta, Vamadeva and other sages worship him. He should be meditated and worshipped. 6

Thus worship Sri Rama who has the form which is the foundation of this world and who is forever joyful. All people who worship him as the one carrying mace, sword, conch and lotus and who is known as the one who removes births and deaths will attain salvation.
Thus ends the Sri Rama Poorva Tapaniya Upanishad.
II. Rama Uttara Tapaniya Upanishad
Om ! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker – may That protect the speaker.
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

In Varanasi Lord Shiva did Japa (chanted) of the Rama Mantra.
Pleased because of this, Sri Rama told Lord Sankara as follows:

In this temple (city) whoever worships me with devotion, I would help him get rid of sins like Brahma Hathi (killing of a Brahmin). Those of them who get the six letter mantra (Ram Ramaya NamaH) either from you or Brahma or his disciple line, would live with mastery over the

mantra or attain salvation. At the time of death, if you tell this mantra in their ears, they would get salvation. 1
Brahma then thought in his mind about that Maha Vishnu, who is the foundation of this world, who is that Narayana, who does not have any deficiencies and who is that Parameshwara, who is of the form of Para Brahman and who is full of complete joy and then worshipped him as follows: 2
Om! He who is Ramachandra is verily the God. He is the ‘non-dual soul of great happiness’. I salute him again and again in earth, bhuvar loka and Suvar loka. 3.1
This is followed by the repetition of the mantra 47 times with modification of the words with in quotes viz. “non-dual soul of great happiness’.
Only this portion is being translated below. This should be appropriately replaced in the mantra. 3.1
Far-flung and wide soul of the senses; 3.2
Nectar of happiness of Brahma; 3.3
One who makes us cross the birth and death; 3.4
One who is the soul of Gods like Vishnu and Indra; 3.5
One who is all Vedas, all Shakhas (branches), all Sankhyas and all Puranas (epics); 3.6
One who is the soul of all beings; 3.7
One who is the inner soul of all beings; 3.8
One who is the perception of Devas, Asuras and Human beings; 3.9 One who has taken the ten incarnations like fish, tortoise etc; 3.10 One who is the soul; 3.11 One who is soul of the

inner consciousness; 3.12 One who is God of death; 3.13 One who is the destroyer; 3.14 One who is the death; 3.15 One who is the nectar; 3.16 One who is the five great elements; 3.17 One who is the soul of moving and unmoving; 3.18 One who is the five fires; 3.19 One who is the seven Vyahruthis; 3.20 One who is learning; 3.21 One who is Goddess Saraswati; 3.22 One who is Goddess Lakshmi; 3.23 One who is Goddess Parvati; 3.24 One who is the daughter of Janaka; 3.25
One who is the three worlds; 3.26 One who is the Sun; 3.27 One who is the moon; 3.28 One who is the stars; 3.29 One who is the nine planets; 3.30 One who is the eight protectors of directions; 3.31 One who is the eight Vasus; 3.32 One who is the eleven Rudras; 3.33 One who is the twelve suns; 3.34 One who is the past and future; 3.35 One who is the Supreme Being beyond the Brahmanda (universe);
One who is Hiranyagarbha; 3.37 One who is nature; 3.38 One who is the letter Om; 3.39 One who is half portion of Pranava; 3.40 One who is the greatest Purusha (man); 3.41
One who is the great God; 3.42 One who is a great deva; 3.43 One who is Lord Vishnu; 3.44 One who is the Paramatma; 3.45 One who is the scientific soul; 3.46 One who is the soul which is forever in eternal bliss. 3.47 The great God would be pleased with the one who worships the Lord
of Lords daily by these 47 mantras .The one who worships the Lord of Lords with this mantra will see him in person. He would attain a deathless state. He will attain the deathless state.
Thus ends the Sri Rama Uttara Tapaniya Upanishad.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !

May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Rama-Tapaniyopanishad, as contained in the Atharva-Veda.
* This Upanishad is of two parts viz., Poorva Tapaniya and Uttara Tapaniya.
104. Sandilya Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

CHAPTER -I

1.
Sandilya questioned Atharvan thus: "Please tell me about the eight Angas (parts) of Yoga which is the means of attaining to Atman".

Atharvan replied: "The eight Angas of Yoga are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Of these, Yama is of ten kinds; and so is Niyama. There are eight Asanas. Pranayama is of three kinds; Pratyahara is of five kinds; so also is Dharana. Dhyana is of two kinds and Samadhi is of one kind only. Under Yama (forbearance) are ten: Ahimsa, Satya, Asteya, Brahmacharya, Daya, Arjava, Kshama, Dhriti, Mitahara and Saucha. Of these, Ahimsa is the not causing of any pain to any living being at any time through the actions of one's mind, speech, or body. Satya is the speaking of the truth that conduces to the well-being of creatures, through the actions of one's mind, speech, or body. Asteya is not coveting of another's property through the actions of one's mind, speech, or body. Brahmacharya is the refraining from sexual inter-course in all places and in all states in mind, speech or body. Daya is kindliness towards all creatures in all places. Arjava is the preserving of equanimity of mind, speech, or body in the performance or non-performance of the actions ordained or forbidden to be done. Kshama is the bearing patiently of all pleasant or unpleasant things, such as praise or blow. Dhriti is the preserving of firmness of mind during the period of gain or loss of wealth or relatives. Mitahara is the taking of oily and sweet food, leaving one-fourth of the stomach empty. Saucha is of two kinds, external and internal. Of these, the external is the cleansing of the body by earth and water; the internal is the cleansing of the mind. This (the latter) is to be obtained by means of the Adhyatma-Vidya (Science of Self).

2.
Under Niyama (religious observances), are ten, viz., Tapas, Santosha Astikya, Dana, Ishvarapujana, Siddhanta-Sravana, Hrih, Mati, Japa and Vrata. Of these Tapas, is the emancipation of the body through the observances of such penances as Krichchhra, Chandrayana, etc., according to rules. Santosha is being satisfied with

whatever comes to us of its own accord. Astikya is the belief in the merits or demerits of actions as stated in the Vedas. Dana is the giving with faith to deserving persons, money, grains, etc., earned lawfully. Ishvarapujana is the worshipping of Vishnu, Rudra, etc., with pure mind according to one's power. Siddhanta-Sravana is the inquiry into the significance of Vedanta. Hrih is the shame felt in the performance of things contrary to the rules of the Vedas and of Society. Mati is the faith in the paths laid down by the Vedas. Japa is the practising of the Mantras into which one is duly initiated by his spiritual instructor and which is not against (the rules of) the Vedas. It is of two kinds – the spoken and the mental. The mental is associated with contemplation by the mind. The spoken is of two kinds – the loud and the low. The loud pronunciation gives the reward as stated (in the Vedas): (while) the low one (gives) a reward thousand times (that). The mental (gives) a reward a Crore (of times that). Vrata is the regular observance of or the refraining from the actions enjoined or prohibited by the Vedas.

3.

Asanas (the postures) are (chiefly) eight, viz., Svastika, Gomukha, Padma, Vira, Simha, Bhadra, Mukta and Mayura. Svastika is the sitting at ease with the body erect, placing each foot between the thighs and knees of the other.

4.
Gomukha is (the sitting at ease with the body erect) placing the hollow of the left foot under the side of the right posteriors and the hollow of the right foot under the side of the left posteriors, resembling Gomukha (cow's face).

5.
Padma is (the sitting at ease with the body erect) placing the back of each foot in the thigh of the other, the right hand grasping the right toe and the left hand to left toe. This, O Sandilya, is praised by all.

6.
Vira is the sitting at ease (with the body erect), placing one foot on the thigh of the other and the other foot underneath the corresponding (opposite thigh).

7-8. Simha is (the sitting at ease with the body erect) pressing the right side (of the thigh) with the hollow of left heel and vice versa. Rest your hands on the knees, spread out the fingers, open your mouth and carefully fix your gaze on the tip of your nose. This is always praised by the Yogins.
9.
Siddha is (the sitting at ease with the body erect) pressing the perineum with the left heel and placing the heel of the right foot above the genital organ, concentrating the mind between the two eyebrows.

10.
Bhadra is (the sitting at ease with the body erect) pressing the two ankles of the two feet firmly together against the Sivini (viz., lower part of the seed) and binding the knees firmly with the hands. This is the Bhadra which destroys all diseases and poisons.

11.
Mukta is (the sitting at ease with the body erect) pressing with the left heel the right side of the tender part of the Sivini and with the right heel the lest side of the tender part of the Sivini.

12-13. Mayura (lit., peacock): Rest your body upon the ground with both palms and place your elbows on the sides of the navel, lift up the head and feet and remain like a stick in the air, (like the plant balance in gymnastics). This is the Mayura posture which destroys all sins.
14.
By these, all the diseases within the body are destroyed; all the poisons are digested. Let the person who is unable to practise all these postures betake himself to any one (of these) which he may find easy and pleasant. He who conquers (or gets mastery over) the postures -he conquers the three worlds. A person who has the practice of Yama and Niyama should practise Pranayama; by that the Nadis become purified."

15.

Then Sandilya questioned Atharvan thus: "By what means are the Nadis purified ? How many are they in number ? How do they arise ? What Vayus (vital airs) are located in them ? What are their seats? What are their functions? Whatever is worthy of being known in the body, please tell me". To that Atharvan replied (thus): "This body is ninety-six digits in length. Prana extends twelve digits beyond the body. He who through the practice of Yoga reduces his Prana within his body to make it equal to or not less than the fire in it becomes the greatest of the Yogins. In men, the region of fire which is triangular in form and brilliant as the molten gold is situated in the middle of the body. In four-footed animals, it (fire) is quadrangular. In birds, it is round. In its (the region of life's) centre, the purifying, beneficial and subtle flame is situate. Two digits above the anus and two digits below the sexual organ is the centre of the body for men. For four-footed animals, it is the middle of the heart. For birds, it is the middle of the body. Nine digits from (or above) the centre of the body and four digits in length and breadth is situated an oval form. In its midst is the navel. In it, is situated the Chakra (viz., wheel) with twelve spokes. In the middle of the Chakra, the Jiva (Atman) wanders, driven by its good and bad deeds. As a spider flies to and fro within a web of fine threads, so Prana moves about here. In this body, the Jiva rides upon Prana. Lying in the middle of the navel and above it, is the seat of Kundalini. The Kundalini Sakti is of the form of eight Prakritis (matter) and coils itself eight ways or (times). The movement of Vayus

(vital airs) checks duly the food and drink all round by the side of Skandha. It closes by its head (the opening of) the Brahmarandhra and during the time of (the practice of) Yoga is awakened by the fire (in the Apana); then it shines with great brilliancy in the Akasa of the heart in the shape of wisdom. Depending upon Kundalini which is situated in the centre, there are fourteen principal Nadis (viz.,) Ida, Pingala, Susumna, Sarasvati, Varuni, Pusha, Hastijihva, Yasasvini, Visvodhari, Kuhuh, Sankhini, Payasvini, Alambusa and Gandhari. Of them, Susumna is said to be the sustainer of the universe and the path of salvation. Situated at the back of the anus, it is attached to the spinal column and extends to the Brahmarandhra of the head and is invisible and subtle and is Vaishnavi (or has the Sakti force of Vishnu). On the left of Susumna is situated Ida and on the right is Pingala. The moon moves in Ida and the sun in Pingala. The moon is of the nature of Tamas and the sun of Rajas. The poison share is of the sun and the nectar of the moon. They both direct (or indicate) time and Susumna is the enjoyer (or consumer) of time. To the back and on the side of Susumna are situate Sarasvati and Kuhuh respectively. Between Yasasvini and Kuhuh stands Varuni. Between Pusha and Sarasvati lies Payasvini. Between Gandhari and Sarasvati is situated Yasasvini. In the centre of the navel is Alambusa. In front of Susumna there is Kuhuh, which proceeds as far as the genital organ. Above and below Kundalini is situated Varuni, which proceeds everywhere. Yasasvini which is beautiful (or belonging to the moon), proceeds to the great toes. Pingala goes upwards to the right nostril. Payasvini goes to right ear. Sarasvati goes to the upper part or the tongue and Sankhini to the left ear, (while) Gandhari goes from the back of Ida to the left eye. Alambusa goes upwards and downwards from the root of the anus. From these fourteen Nadis, other (minor) Nadis spring; from them springing others and from them springing others; so it should be known. As the leaf of the Asvattha tree (ficus religiosa) etc., is covered with minute fibres so also is this body permeated with Nadis.
"Prana, Apana, Samana, Udana, Vyana, Naga, Kurma, Krikara, Devadatta and Dhananjaya these ten Vayus (vital airs) move in all the Nadis. Prana moves in the nostrils, the throat, the navel, the two great toes and the lower and the upper parts of Kundalini. Vyana moves in the ear, the eye, the loins, the ankles, the nose, the throat and the buttocks. Apana moves in the anus, the genitals, the thighs, the knees, the stomach, the seeds, the lions, the calves, the navel and the seat of the anus of fire. Udana lives in all the joints and also in the hands and legs.

Samana lives, permeating in all parts of the body. Along with the fire in the body, it causes the food and drink taken in, to spread in the body. It moves in the seventy-two thousand Nadis and pervades all over the body along with the fire. The fire Vayus beginning with Naga go towards the skin, the bones, etc. The Prana which is in the navel separates the food and drink which is there and brings about the Rasas (juices) and others. Placing the water above the fire and the food above (or in) the water, it goes to the Apana and along with it, fans up the fire in the centre of the body. The fire thus fanned up by the Apana gradually increases in brightness in the middle of the body. Then it causes through its flames the water which is brought in the bowels by the Prana to grow hot. The fire with the water causes the food and conditions, which are placed above, to be boiled to a proper degree. Then Prana separates these into sweat, urine, water, blood, semen, the faeces and the like. And along with the Samana, it takes the juice (or essence) to all the Nadis and moves in the body in the shape of breath. The Vayus excrete the urine, the faeces, etc., through the nine openings in the body which are connected with the outside air. The functions of Prana are inspiration, expiration and cough. Those of Apana are the excretion of the faeces and the urine. Those of Vyana are (such actions as) giving and taking. Those of Udana are keeping the body straight, etc. Those of Samana are nourishing the body. Those of Naga are vomiting, etc.; of Kurma, the movement of the eyelids; of Krikara, the causing of hunger, etc., of Devadatta, idleness, etc., and Dhananjaya phlegm.
Having thus acquired a thorough knowledge of the seat of the Nadis and of the Vayus with their functions, one should begin with the purification of the Nadis.
16.
A person possessed of Yama and Niyama, avoiding all company, having finished his course of study, delighting in truth and virtue, having conquered (his) anger, being engaged in the service of his spiritual instructor and having been obedient to his parents and well instructed in all the religious practices and the knowledge of his order of life, should go to a sacred grove abounding in fruits, roots and water. There he should select a pleasant spot always resounding with the chanting of the Vedas, frequented by the knowers of Brahman that persevere in the duties of their orders of life and filled with fruits, roots, flowers and water. (Else) either in a temple or on the banks of a river or in a village or in a town, he should build a beautiful monastery. It should be neither too long nor too high, should have a small door, should be besmeared well with cow-dung and should have every sort of protection. There listening to the exposition of Vedanta, he should begin to practise Yoga. In the beginning having worshipped Vinayaka (Ganesha), he should salute his Ishta-Devata (tutelary deity) and sitting in any of the above-mentioned postures on a soft seat, facing either the east or the north and having conquered them, the learned man keeping his head and neck erect and fixing his gaze on the tip of his nose, should see the sphere of the moon between his eyebrows and drink the nectar (flowing therefrom through his eyes). Inhaling the air through Ida for the space of twelve matras, he should contemplate on the sphere of fire situated in the belly as surrounded with flames and having as its seed ‘ra’; then he should exhale it through Pingala. Again inhaling it through Pingala and retaining it (within), he should exhale it through Ida. For the period of twenty-eight months, he should practise six times at every sitting through the three Sandhyas (morning, noon and evening) and during the intervals.

By this, the Nadis becomes purified. Then the body becomes light and bright, the (gastric) fire is increased (within) and there is the manifestation of Nada (internal sound).

17.
Pranayama is said to be the union of Prana and Apana. It is of three kinds -expiration, inspiration and cessation. They are associated with the letters of the (Sanskrit) alphabet (for

the right performance of Pranayama). Therefore Pranava (OM) only is said to be Pranayama. Sitting in the Padma posture, the person should meditate that there is at the tip of his nose Gayatri, a girl of red complexion surrounded by the numberless rays of the image of the moon and mounted on a Hamsa (swan) and having a mace in her hand. She is the visible symbol of the letter 'A'. The letter 'U' has as its visible symbol Savitri, a young woman of white colour having a disk in her hand and riding on a Garuda (eagle). The letter 'M' has as its visible symbol Sarasvati, an aged woman of black colour riding on a bull, having a trident in her hand. He should meditate that the single letter – the supreme light – the Pranava (OM) – is the origin or source of these three letters 'A', 'U' and 'M'. Drawing up the air through Ida for the space of sixteen matras, he should meditate on the letter 'A' during that time; retaining the inspired air for the space of sixty-four matras, he should meditate on the letter 'U' during the time; he should then exhale the inspired air for the space of thirty-two matras, meditating on the letter 'M' during that time. He should practise this in the above order over and over again.

18.
Then having become firm in the posture and preserved perfect self-control, the Yogin should, in order to clear away the impurities of the Susumna, sit in the Padmasana (Padma posture) and having inhaled the air through the left nostril, should retain it as long as he can and should exhale it through the right. Then drawing it again through the right and having retained it, he should exhale it through

the left in the order that he should draw it through the same nostril by which he exhaled it before and retained it. In this context, occur (to memory) the following verses:
"In the beginning having inhaled the breath (Prana) through the left nostril, according to the rule, he should exhale it through the other; then having inhaled the air through the right nostril should retain it and exhale it through the other. To those who practise according to these rules through the right and left nostrils, the nadis become purified within three months.
19.
He should practise cessation of breath at sunrise, in the midday, at sunset and at midnight slowly till eighty (times a day) for four weeks.

20.
In the early stages, perspiration is produced; in the middle stage the tremor of the body and in the last stage levitation in the air. These (results) ensure out of the repression of the breath, while sitting in the Padma posture.

21.
When perspiration arises with effort, he should rub his body well. By this, the body becomes firm and light.

22.
In the early course of his practice, food with milk and ghee is excellent. One sticking to this rule becomes firm in his practice and gets no Tapa (or burning sensation in the body).

23.
As lions, elephants and tigers are gradually tamed, so also the breath when rightly managed (comes under control); else it kills the

practitioner.

24.
He should (as far as is consistent with his health and safety) properly exhale it, properly inhale it or retain it properly. Thus (only) will he attain success.

25.
By thus retaining the breath in an approved manner and by the purification of the Nadis, the brightening of the (gastric) fire, the hearing distinctly of (spiritual) sounds and (good) health result.

26-30. When the nervous centres have become purified through the regular practice of Pranayama, the air easily forces its way up through the mouth of the Susumna which is in the middle. By the contraction of the muscles of the neck and by the contraction of the one below (viz.,) Apana, the Prana (breath) goes into the Susumna which is in the middle from the west Nadi. Drawing up the Apana and forcing down the Prana from the throat, the Yogin free from old age becomes a youth of sixteen.
31.
Seated in a pleasant posture and drawing up the air through the right nostril and retaining it inside from the top of the hair to the toe nails, he should exhale it through the same nostril. Through it, the brain becomes purified and the diseases in the air Nadis are destroyed. Drawing up the air through the nostrils with noise (so as to fill the space) from the heart to the neck and having retained it (within) as long as possible, he should exhale it through the nose. Through this hunger, thirst, idleness and sleep do not arise. Taking in the air through the mouth (wide open) and having retained it as long as possible, he should expel it through the nose. Through this, (such diseases as) Gulma; Pleeha (both being splenetic diseases), bile and fever as also

hunger, etc., are destroyed. Now we shall proceed to Kumbhaka (restraint of breath). It is of two kinds -Sahita and Kevala. That which is coupled with expiration and inspiration is called Sahita. That which is devoid of these is called Kevala (alone). Until you become perfect in Kevala, practise Sahita. To one who has mastered Kevala, there is nothing unattainable in the three worlds. By Kevala-restraint of breath, the knowledge of Kundalini arises. Then he becomes lean in body, serene in face and clear eyed, hears the (spiritual) sounds distinctly, becomes free from all diseases and conquers his (Bindu) seminal fluid, his gastric fire being increased. Centring one's mind on an inward object whilst his eyes are looking outside without shutting and opening of his eyelids, has been called Vaishnavi-mudra. This is kept hidden in all the Tantric works.

32.
With his mind and breath absorbed in an internal object, the Yogin, though he does not really see the objects outside and under him, still (appears to) see them with eyes in which the pupils are motionless. This is called Khechari-mudra. It has as its sphere of extension one object and is very beneficial. (Then) the real seat of Vishnu, which is void and non-void, dawns on him.

33.
With eyes half closed and with a firm mind, fixing his eyes on the tip of his nose and becoming absorbed in the sun and moon, he after remaining thus unshaken (becomes conscious of) the thing which is resplendent, which is the supreme truth and which is beyond. O Sandilya, know this to be Tat (That).

34.
Merging the sound in the light and elevating the brows a little, this is of the way of (or is a part of) the former practice. This brings about the state of Unmani which causes the destruction of the mind.

35.
Therefore he should practise the Khechari-mudra. Then he attains to the state of Unmani and falls into the Yoga sleep (trance). To one who obtains this Yoga sleep, time does not exist. Placing the mind in the midst of Sakti and Sakti in the midst of the mind and looking on the mind with the mind, O Sandilya be happy.

36.
Place the Atman in the midst of Akasa and Akasa in the midst of Atman and having reduced everything to Akasa, do not think of anything else.

37.
You should not (then) entertain thoughts, either external or internal. Abandoning all thoughts, become abstract thought itself.

38.
As camphor in fire and salt in water become absorbed, so also the mind becomes absorbed in the Tattva (Truth).

39.
What is termed Manas (mind) is the knowledge of everything that is known and its clear apprehension. When the knowledge and the object cognised are lost alike, there is no second path (or that is the only path).

40.
By its giving up all cognition of objects, it (the mind) is absorbed and when the mind is absorbed, Kaivalya (isolation) alone remains.

41.
For the destruction of the Chitta, there are two ways -Yoga and Jnana. O prince of sages, Yoga is the (forcible) repression of the modifications of the mind and Jnana is the thorough inquiry into them.

42-45. When the modifications of the mind are repressed, it (the mind) verily obtains peace. Just as the actions of the people cease with the stopping of the fluctuations of the sun (viz., with sunset), so when the fluctuations of the mind cease, this cycle of births and deaths comes to an end. (Then) the fluctuations of Prana are prevented, when one has no longing for this mundane existence or when he has gratified his desires therein -through the study of religious books, the company of good men, indifference (to enjoyments), practice and Yoga or long contemplation with intentness on any desired (higher) object or through practising one truth firmly.
46.
By the repression of the breath through inhalation, etc., by continual practice therein which does not cause fatigue and by meditating in a secluded place, the fluctuations of the mind are

arrested. Through the right realisation of the true nature of the sound which is at the extreme end of the pronunciation of the syllable OM (viz., Ardhamatra) and when Sushupti (dreamless sleeping state) is rightly cognised through consciousness, the fluctuations of Prana are repressed.

47.
When the passage at the root of the palate which is like the bell, viz., Uvula, is closed by the tongue with effort and when the breath goes up through (the upper hole), then the fluctuations of Prana are stopped.

48-50. When the consciousness (Samvit) is merged in Prana and when through practice the Prana goes through the upper hole into the Dvadasanta (the twelfth centre) above the palate, then the fluctuations of Prana are stopped. When the eye of consciousness (viz., the spiritual or third eye) becomes calm and clear so as to be able to distinctly see in the transparent Akasa at a distance of twelve digits from the tip of his nose, then the fluctuations of Prana are stopped. When the thoughts arising in the mind are bound up in the calm contemplation of the world of Taraka (star or eye) between one's eyebrows and are (thus) destroyed, then the fluctuations cease.
51.
When the knowledge which is of the form of the knowable, which is beneficent and which is untouched by any modifications arises in one and is known as OM only and no other, then the fluctuations of Prana cease.

52.
By the contemplation for a long time of the Akasa which is in the heart and by the contemplation of the mind free from Vasanas, then the fluctuations of Prana cease.

53.
By these methods and various others suggested by (one's) thought and by means of the contact of the many (spiritual) guides, the fluctuations cease.

54.
Having by contraction opened the door of Kundalini, one should force open the door of Moksha. Closing with her mouth the door through which one ought to go, the Kundalini sleeps spiral in form and coiled up like a serpent. He who causes this Kundalini to move -he is an emancipated person. If this Kundalini were to sleep in the upper part of the neck of any Yogin, it goes towards his emancipation. (If it were to sleep) in the lower part (of the body), it is for the bondage of the ignorant. Leaving the two Nadis, Ida and the other (Paingala), it (Prana) should move in the Susumna. That is the supreme seat of Vishnu. One should practise control of breath with the

concentration of the mind. The mind should not be allowed by a clever man to rest on any other thing.

55.
One should not worship Vishnu during the day alone. One should not worship Vishnu during the night alone; but should always worship Him and should not worship Him merely during day and night.

56.
The wisdom-producing opening (near Uvula) has five passages. O Sandilya, this is the Khechari-mudra; practise it.

57.
With one who sits in the Khechari-mudra, the Vayu which was flowing before through the left and right Nadis now flows through the middle one (Susumna. There is no doubt about it.

58.
You should swallow the air through the void (Susumna) between Ida and Pingala. In that place is Khechari-mudra situated and that is the seat of Truth.

59.
Again that is Khechari-mudra which is situated in the Akasa-Chakra (in the head) in the Niralamba (supportless) seat between the sun and moon (viz., Ida and Pingala).

60-61. When the tongue has been lengthened to the length of a Kala (digit) by the incision (of the fraenum lingum) and by rubbing and milking it (viz., the tongue), fix the gaze between the two eyebrows and close the hole in the skull with the tongue reversed. This is Khechari-mudra. With the tongue and the Chitta (mind) both move in the Akasa (Khechari), then the person with his tongue raised up becomes immortal. Firmly pressing the Yoni (perineum) by the left heel, stretching out the right leg, grasping the feet with both hands and inhaling the air through the nostrils, practise Kantha-Bandha, retaining the air upwards. By that, all afflictions are destroyed; then poison is digested as if it were nectar. Asthma, splenetic disease, the turning up of the anus and the numbness of the skin are removed. This is the means of conquering Prana and destroying death. Pressing the Yoni by the left heel, place the other foot over the left thigh: inhale the air, rest the chin on the chest, contract the Yoni and contemplate, (as far as possible), your Atman as situated within your mind. Thus is the direct perception (of truth) attained. Inhaling the Prana from outside and filling the stomach with it, centre the Prana with the mind in the middle of the navel at the tip of the nose and at the toes during the Sandhyas (sunset and sunrise) or at all times. (Thus) the Yogin is freed from all diseases and fatigue.
62.
By centring his Prana at the tip of his nose, he obtains mastery over the element of air; by centring it at the middle of his navel, all diseases are destroyed; by centring it at the toes, his body becomes light. He who drinks the air (drawn) through the tongue destroys fatigue, thirst and diseases.

63.
He who drinks the air with his mouth during the two Sandhyas and the last two hours of the night, within three months the auspicious Sarasvati (goddess of speech) is present in his Vak (speech) (viz., he becomes eloquent and learned in his speech).

64.
In six months, he is free from all diseases. Drawing the air by the tongue, retain the air at the root of the tongue. The wise man thus drinking nectar enjoys all prosperity.

65.

Fixing the Atman in the Atman itself in the middle of the eyebrows, (having inhaled) through Ida and breaking through that (centre) thirty times, even a sick man is freed from disease.

66.
He who draws the air through the Nadis and retains it for twenty-four minutes in the navel and in the sides of the stomach becomes freed from disease.

67-69(a). He who for the space of a month during the three Sandhyas (sunset, sunrise and midnight or noon) draws the air through the tongue, pierces thirty times and retains his breath in the middle of his navel, becomes freed from all fevers and poisons. He who retains the Prana together with the mind at the tip of his nose even for the space of a Muhurta (forty-eight minutes), destroys all sins that were committed by him during one hundred births.
69(b). Through the Samyama of Tara (Om), he knows all things. By retaining the mind at the tip of his nose, he acquires a knowledge of Indra-world; below that, he acquires a knowledge of Agni (fire) world. Through the Samyama of Chitta in the eye, he gets a knowledge of all worlds; in the ear, a knowledge of Yama (the god of death) world); in the sides of the ear, a knowledge of Nrriti-world; in the back of it (the ear), a knowledge of Varuna-world; in the left ear, a knowledge of Vayu-world; in the throat, a knowledge of Soma (moon) world; in the left eye, a knowledge of Shiva-world; in the head, a knowledge of Atala world; in the feet, a knowledge of Vitala world; in the ankles, a knowledge of Nitala (rather Sutala) world; in the calves, a knowledge of Sutala (rather Talatala) world; in the knees, a knowledge of Mahatala world; in the thighs, a knowledge of Rasatala world; in the loins, a knowledge of Talatala (rather Patala) world; in the navel, a knowledge of Bhur (earth) world; in the stomach, a knowledge of Bhuvar world; in the heart, a knowledge of Suvar world; in the place above the heart, a knowledge of Mahar world; in the throat, a knowledge of Jana world; in the middle of the brows, a knowledge of Tapa world; in the head, a knowledge of Satya world. By conquering Dharma and Adharma, one knows the past and the future. By centring it on the sound of every creature, a knowledge of the cry (or language) of the animal is produced. By centring it on the Sanchita-Karma (past Karma yet to be enjoyed), a knowledge of one's previous births arises in him. By centring it on the mind of another, a knowledge of the mind (or thoughts) of others is induced. By centring it on the Kaya-Rupa (or form of the body), other forms are seen. By fixing it on the Bala (strength). The strength of persons like Hanuman is obtained. By fixing it on the sun, a knowledge of the worlds arises. By fixing it on the moon, a knowledge of the constellation is produced. By fixing it on the Dhruva (Polar star) a perception of its motion is induced. By fixing it on his own (Self), one acquires the knowledge of Purusha; on the navel, he attains a knowledge of the Kaya-Vyuha (mystical arrangement of all the particles of the body so as to enable a person to wear out his whole Karma in one life); on the well of the throat, freedom from hunger and thirst arises; on the Kurma Nadi (which is situated in the well of the throat), a firmness (of concentration) takes place. By fixing it on the Tara (pupil of the eye), he obtains the sight of the Siddhas (spiritual personages). By conquering the Akasa in the body, he is able to soar in the Akasa; (in short) by centring the mind in any place, he conquers the Siddhis appertaining to that place. Then comes Pratyahara, which is of five kinds. It is the drawing away of the organs from attaching themselves to the objects of senses. Contemplating upon everything that one sees as Atman is Pratyahara. Renouncing the fruits of one's daily actions is Pratyahara. Turning away from all objects of sense is Pratyahara. Dharana in the eighteen important places (mentioned below) is Pratyahara, (viz.,) the feet, the toes, the ankles, the calves, the knees, the thighs, the anus, the penis, the navel, the heart, the well of the throat, the palate, the nose, the eyes, the middle of the brows, the forehead and the head in ascending and descending orders.

70.
Then (comes) Dharana. It is of three kinds, (viz.,) fixing the mind in the Atman, bringing the external Akasa into the Akasa of the heart and contemplating the five Murtis (forms of Devatas) in the five elements -earth, Apas, fire, Vayu and Akasa.

71.
Then comes Dhyana. It is of two kinds, Saguna (with Gunas or quality) and Nirguna (without quality). Saguna is the meditation of a Murti. Nirguna is on the reality of Self.

72.
Samadhi is the union of the Jivatma (individual self) and the Paramatman (higher Self) without the threefold state (viz., the knower, the known and the knowledge). It is of the nature of extreme bliss and pure consciousness.

Thus ends the first chapter.

CHAPTER – II

Then the Brahma-Rishi Sandilya not obtaining the knowledge of Brahman in the four Vedas, approached the Lord Atharvan and asked him: "What is it? Teach me the science of Brahman by which I shall obtain that which is most excellent."

Atharvan replied: "O Sandilya, Brahman is Satya, Vijnana and Ananta in which all this (world) is interwoven, warp-wise and woof-wise, from which all originated and into which all are absorbed and which being known makes everything else known. It is without hands and feet, without eyes and ears, without tongue or without body and is unreachable and undefinable. From which, Vak (speech) and mind return, being unable to obtain (or reach) It. It is to be cognised by Jnana and Yoga. From which, Prajna of old sprang. That which is one and non-dual, that which pervades everything like Akasa, which is extremely subtle, without a blemish, actionless, Sat (be-ness) only, the essence, of the bliss of consciousness, beneficent, calm and immortal and which is beyond. That is Brahman. Thou art That. Know That by wisdom. He who is the one, the shining, the giver of the power of Atman, the omniscient, the Lord of all and the inner Soul of all beings, who lives in all beings, who is hidden in all beings and the source of all beings, who is reachable only through Yoga and who creates, supports and destroys everything -He is Atman. Know the several worlds in the Atman. Do not grieve, O knower of Atman, thou shalt reach the end of pains."

Thus ends the second chapter.

CHAPTER – III

Then Sandilya questioned Atharvan thus: "From the Brahman that is OM, imperishable, actionless, beneficial, Sat (be-ness) only and supreme, how dissolution this universe arise ? How does it exist in It ? And how is it absorbed in It ? Please solve me this doubt."

Atharvan replied: "The Supreme Brahman, the Truth, is the imperishable and the actionless. Then from the formless Brahman, three forms (or aspects) arose, (viz.,) Nishkala (partless), Sakala (with parts) and Sakala-Nishkala (with and without parts). That which is Satya, Vijnana and Ananda; That which is actionless, without any impurity, omnipresent, extremely subtle, having faces in every direction, undefinable and immortal -that is His Nishkala aspect. Maheshvara (the great Lord) who is black and yellow rules with Avidya, Mula-Prakriti or Maya that is red, white and black and that is co-existent with him. This is his Sakala-Nishkala aspect. Then the Lord desired (or willed) by his spiritual wisdom (thus): May I become many ? May I bring forth ? Then from this Person who was contemplating and whose desires are fulfilled, three letters sprang up. Three Vyahritis, the three-footed Gayatri, the three Vedas, the three Devas, the three Varnas (colours or castes) and the three fires sprang. That Supreme

Lord who is endowed with all kinds of wealth, who is all pervading, who is situated in the hearts of all beings, who is the Lord of Maya and whose form is Maya; He is Brahma; He is Vishnu; He is Rudra; He is Indra; He is all the Devas; He is all the Bhutas (elements or beings); He only is before; He only is behind; He only is on our left; He only is on our right; He only is below; He only is above; He only is the all. That form of him as Dattatreya, who sports with his Sakti, who is kind to his devotees, who is brilliant as fire, resembling the petals or a red lotus and is of four hands, who is mild and shines sinlessly -this is His Sakala form."
Then Sandilya questioned Atharvan, "O Lord, that which is Sat only and the essence of the bliss of consciousness -why is He called Parabrahman?"
Atharvan replied: "Because He increases Brihati and causes to increase everything (Brimhayati); so he is called Parabrahman.
Why is He called Atman ?
Since He obtains (Apnoti) everything, since He takes back everything and since He is everything, so he is called Atman.
Who is He called Maheshvara (the great Lord)?
Since by the sound of the words Mahat-Isha (the great Lord) and by His own power, the great Lord governs everything.
Why is He called Dattatreya?
Because the Lord being extremely pleased with Atri (Rishi) who was performing a most difficult penance and who had expressed his desire to see Him who is light itself, offered Himself (Datta) as their son and because the woman Anasuya was his mother and Atri was his father.
Therefore he who knows the (secret) meaning knows everything. He who always contemplates on the supreme that It is himself becomes a knower of Brahman. Here these Shlokas (stanzas) occur (to memory): 1-4: He who contemplates always the Lord of Lords and the ancient thus -as Dattatreya, the beneficent, the calm, of the colour of sapphire, one who delights in his own Maya and the Lord who has shaken off everything, as naked and as one whose whole body is besmeared with the holy ashes, who has matted hair, who is the Lord of all, who has four arms, who is bliss in appearance, whose eyes are like full-blown lotus, who is the store of Jnana and Yoga, who is the spiritual instructor of all the worlds and who is dear to all the Yogins and one who is merciful towards His devotees, who is the witness of all and who is worshipped by all the Siddhas is freed from all sins and will attain (the Spirit)." Om Satyam (Truth).
Thus ends the third chapter.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sandilya Upanishad, included in the Atharva-Veda.
105. Sarabha Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

I am saluting that primeval God who is the Lord, who is the best, who is the father of the world, who is the greatest among gods, who has created Brahma, who gave all Vedas to Brahma in the beginning, who is the father of Vishnu and other devas, who merits praise, and who at the time of deluge destroys the world. He is the only one who is greater than every body, who is the best and who rules over others. 1-2

That very strong Maheswara took the horrifying form of Sarabha and killed Narasimha who was destroying the world. (Sarabha is the avatar of Shiva which is a combination of eagle, lion and man.) 3

That god with his sharp claws tore, Vishnu who took the form of Narasimha.
He who was wearing the hide became Veerabhadra. 4

For every one desiring to get all occult powers, he is the one who should be meditated. Salutations to that Rudra who tore away the fifth head of Brahma. 5

Salutations to that Rudra who kicked Kala the God of death and made him fall and also him who drank the burning Halahala poison. 6

Salutations to that Rudra whose feet were worshipped by the flower of Vishnu's eyes and who being pleased gave him the holy wheel (Chakra).
7

The one, who has crossed sorrows, sees that God, who is atom within an atom, gross among the gross, who as Atma hidden in the heart of beings and who is beyond physical action, clearly because of these reasons. 8
Salutations to that Rudra who is the greatest god, who holds the Soola (spear) in his hand, who has a big swallowing mouth, who is the Maheswara and whose blessing has good effects. 9
"Chara", indicates beings which move and because Brahmam shines in the half of their body as Hari, it is called Sarabham. Hey great sage, that can grant salvation directly. 10

Any twice born who reads this, which is called “the great Sastra of Paippalada” or makes others read it, would get rid of births and deaths and attain salvation. The Upanishad tells that he will become similar to Brahma.
Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Sarabhopanishad, as contained in the Atharva-Veda.

106. Sita Upanishad

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

1.
The gods, indeed, said to Prajapati: who is Sita ? What is Her form ? Then Prajapati replied: She is Sita:

2.
Being the first cause Sita is known as Prakriti; of Pranava, too, She is cause And so is named Prakriti.

3.
Maya in very essence,

Is Sita, of three letters formed.
Called Vishnu, the world-seed,
And Maya, too, is the letter i.
4. The letter sa denotes truth immortal;
Achievement; Siva with his consort.
Ta denotes the Queen of Speech
United with Brahman, the Deliverer.
5.

The Goddess who is the great Illusion, whose form is unmanifest, and who is denoted by ‘i’ becomes manifest, beauteous as the moon, faultless of limb, decked with ornamental garlands, pearls and other adornments.

6.
At first, at the time of Vedic studies, She is essentially the clear Vedic speech. Secondly, on earth, at the tip of the plough She springs up, who, as the bliss of Brahman-realization, is ever present. Thirdly, as denoted by ‘i’ She becomes unmanifest. So is She Sita. Thus they explain in the text of the Saunakas.

7.
By Srirama’s (light of total liberation) presence enabled

The universe She sustains;
All embodied beings
She brings forth, sustains and withdraws.
8. Sita must be known;
She is the first cause;
As Om is She that cause,
Declare the Brahman-knowers.
9.
Now, therefore, inquiry into Brahman.

10.
She here is all the Vedas; all the gods; all the worlds; all renown; all virtue; all ground, effect and cause; the great Beauty of the Lord of gods. She has a form which is different and yet the same. She is the essence of the intelligent and the inert. She is all, from Brahma to stocks and stones. She is embodied, owing to distinctions of attributes and activities. She assumes the forms of gods, sages, men and Gandharvas; of demons, fiends, spirits, ghosts, goblins, etc.; and of the elements, sense-organs, mind and the vital breaths.

11.
That divine Being is threefold through Her power, namely the power of desire, the power of action, and the power of knowledge.

12.
The power of desire is threefold: Sri, Bhumi and Nila. Auspiciousness is the form (of Sri); the power (of holiness) is the form (of Bhumi); the sun, the moon, and the fire are the forms (of Nila).

13.
As the moon (She) is the mistress of the herbs; She is the tree of plenty, flowers, fruits, creepers and bowers; the mistress of medicinal plants and physicians; She is the divine draught of immortality, yielding the fruit of massive splendour. She satisfies the gods with ambrosia and the animals with grass on which, respectively, the gods and the animals live.

14.
She illumines all worlds, day and night, in the garb of the sun, etc. As determinations of time, such as the smallest moment, hour, day with its eight divisions, day of the week, and night, as

also the fortnight, month, season, six months, and year and as the prescriber of the term of human life as a hundred years, She manifests herself and is known as Delay and Speed. Thus wheel-like, She revolves as the wheel of Time, the wheel of Universe, etc.; comprising (all dimensions of time) from the moment up to fifty years of Brahma's life. All the luminous temporal divisions are the specific determinations of this very Time, the container of all.

15.
As fire is the food and drink of living beings, their hunger and thirst. As regards the gods, She has the form of sacrifice. As regards the herbs in the forest, She is the coolness and the warmth. Both inside and outside the fuel She dwells, eternal and fleeting.

16.
The Goddess Sri assumes a threefold form in conformity with the Lord's will for the protection of the world. That She is styled Sri and Lakshmi is known.

17.
The Goddess Bhu is the Earth comprising the seven islands and the seas; the container and the contents of the fourteen worlds such as bhu, etc.; and her essence is Pranava.

18.
Nila is festooned with lightnings. To nourish all herbs and living beings, She assumes all forms.

19.
At the root of all the worlds, She assumes the form of Water, being known as 'consisting of frogs' and supporting the worlds.

20.
The real form of the power of action (is as follows): From Hari's mouth (proceeds) sound; from this sound 'the drop'; thence, the syllable Om; from this syllable, distinctively proceeds the mount Rama, the abode of the Vaikhanasas. On that mount flourish manifold branches representing action and knowledge.

21.
The primal science of

Vedas three, reveals all sense;
They are the 'three', comprising
Ric, Yajus and Saman.
22.
Based on a fact, fourfold, they are called

23.
The 'three' are so famed as they
Concern the four priests, form texts
Of triple sense, lingas, and much else.
The Atharvan is, in essence,
Ric, Yajus and Saman, too.

24.
Yet separated it is, being
In the main, of magic sense.
The Rig-Veda does flourish
In branches twenty-one.

25.
The Yajus is well known
In nine and hundred various schools.
Saman has a thousand branches;
The Atharvan but forty.

26.
The Vaikhanasa philosophy

The Ric, Yajus, Saman, Atharvan.
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With intuition is concerned; With Vaikhanasa it is that Sages ever engage themselves.
27.
Rituals, Grammar, Phonetics, Etymology, Astronomy and Metre are the six limbs.

28.
The minor limbs are Vedanta And Mimamsa, the treatise on Nyaya and Puranas upheld By the knowers of the Law; so also Of meditation (upasana) the chapters;

29.
Ethics, of the Vedic lore all branches, Tradition, Law upheld by Rishis great; History and legend – these the Upangas.

30.
The five minor Vedas are Architecture and Archery,

Music, Medicine and Occult Thought (daivika).

31.
The Discipline, the Rites, the Gloss, the Lore,

Conquest supreme of breath – these twenty-one
Are renowned as self-evident.
32.
The word of Vishnu at first sprang forth

From Vaikhanasa as the Vedas three.

33.
As of old from sage Vaikhanasa

The ‘three’ sprang forth –
Hear all from me.
The eternal Brahmic form is power to act.
34.
The manifest power is but the memory of the Lord; its essence is manifestation and evolution, restriction and promotion, subsidence and upflaring. It is the cause of the patent and the latent, possessing all feet, limbs, faces, colours. It is at once different and non-different (from the Lord); the unfailing consort of the Lord, perpetually dependent on Him. She becomes patent and latent, and is called the manifest power because She is competent to bring about, through the (mere) closing and opening (of Her eye) creation, sustentation and retraction, suppression and promotion.

35.
The power of desire is threefold. At the time of retraction, for the sake of rest, when She rests on the right side of the Lord’s chest, in the shape of Srivatsa, She is the power of Yoga.

36.
The form of the Power of enjoyment is enjoyment. Associated with the Tree of Plenty, the wish-granting Cow, the wish-fulfilling Gem, and the nine Treasures such as the (precious) Conch and Lotus, She is impelled by the devotion of the worshipper, whether sought or unsought (to yield enjoyments) as a result of rites, compulsory or optional, like the Agnihotra; or as a result of (the eight ‘limbs’ of Yoga practice, namely) restraint, discipline, posture, control of breath, withdrawal, attention, meditation and contemplation; or as a result of worship of the Lord’s image in pinnacled temples; or as a result of ceremonial baths, etc.; or of the worship of manes, etc.; or as a result of giving food, drink, etc., for pleasing the Lord. (All this) is done (through the Power of enjoyment).

37.
Now the Power of heroism, four-armed, (is described). She indicates by her gestures fearlessness and (the granting of) boons; She bears the lotus; crowned and bedecked, She is surrounded by all the gods; is bathed, at the foot of the Tree of Plenty, by four elephants, in ambrosial waters from jewelled pots. All divinities, Brahma and others, render obeisance to Her. She is vested with the eight miraculous powers such as becoming atomic in proportion; She is lauded by the wish-granting cow who is before Her; she is extolled by the Vedas, the Shastras, etc. Celestial nymphs like Jaya wait upon Her. The luminaries – the sun and the moon – shed splendour on Her. Tumburu, Narada and others sing of Her glory. The full moon and new moon days hold an umbrella over Her; two delightful beings hold the whisks. Svaha and Svadha fan Her. Bhrigu and other supernatural beings adore Her. The Goddess Lakshmi is seated on a divine Lion-

Throne in the lotus posture, effectuating all causes and effects. The steady (image of) the Lord’s idea of differentiation, She beautifies. With tranquil eyes, adored by all the gods, She is known as the Beauty of Heroism. This is the Secret.
Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.

With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

Here ends the Sita Upanishad, included in the Atharva-Veda.

107. Surya Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Now we shall expound Atharvangiras in relation to the sun: The seer is Brahma, metre Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals. The six limbs consist of the seed with six vowels added.
He indeed is a Brahmana who thus knows the golden Narayana with the blessed sun, impeller of the time-wheel, having four arms and two lotuses, showing promise of refuge and boon, mounted on the sun chariot, set in the red lotus.
Om, Earth, middle region and sky; we meditate on the adorable splendour of Savitar who may inspire our thoughts. The sun is the self of the world, moving as well as un-moving. From Surya indeed are these creatures born, the Yajna, Parjanya, food and spirit.
I bow to you Aditya; you are the agent himself, the manifest Brahman, Rudra, Vishnu, Rig-Veda etc., as well as all the chandas (Metre-Vedas).
From Aditya is born Vayu, Bhumi, water, fire, sky, directions, Devas, Vedas; the sun scorches this sphere; this sun is Brahman, the inner organ, mind, intellect, mind-stuff and Ego, Prana etc., (the five airs), the five sense organs and five motor organs, sound, touch, form, taste and smell; speech, taking (with the hands) release (of the bowels), joy.
I bow to Mitra, Bhanu, (protect me from death), to the shining one, the cause of the universe. All creatures are born of Surya and are protected by him, dissolve in him – I am Surya himself.
The divine Savitar is our eye the Parvata (spirit of the Time-periods), may be vouchsafe our eye.
We know the sun, meditate on the thousand-rayed; may the sun inspire us.
Savitar is before us as well as behind, above and below. May he grant us omnipresence and long life !

Brahman is the single syllable Om, “Ghrini’ has two syllables, ‘Surya’ also, ‘Aditya’ has three. This is the mantra of eight syllables.
He who recites this everyday is a Brahmana, facing sun while reciting he is released from the fear of great diseases, his poverty perishes. He becomes free from the sins of eating forbidden food, forbidden sex-relation, conversation with fallen (men), of wrong converse.
At midday he shall recite facing the sun and he is released from the five great sins.
He should not impart this Savitri Vidya to just anyone. He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn etc.,) he gets the fruit of a hundred Yagas, reciting when the sun has risen to eighteen fingers, conquers death.
This is the Upanishad.
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Suryopanishad, included in the Atharva-Veda.

108. Tripadvibhuti Mahanarayana Upanishad
Om ! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of
worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy! Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all!
Om Shanti! Shanti! Shanti!
I am now going to explain the principles behind the “tripat-narayana” philosophy, which, if understood and grasped fully, can cull out and weed all forms of illusory material that surrounds all living in this materialistic world.

“OM! The Supreme Being, known as Narayana, desired to create living beings. And out of such desire (or vow), the living force of breath called “prana” stems out from the Supreme Being; the mind (manas) and all other sense organs come into being. Also created along with are the Sky, the Air, the Light, the Water and the Earth, which bears all the beings. Out of Narayana arises the Brahma, the deity who is the creator of all beings; and also the Indra, who is the ruler of all Devas. Out of Him comes Prajapati, the deity who originates and controls the people, as well as the twelve Adityas, eleven Rudras and eight Vasus (various controlling forces mentioned in the Vedas – each concerning a distinct and different force of nature). It is only out of the same Narayana that all Vedas came into existence. Thus, all forces come out of Narayana and also finally merge into Him.” – Thus proclaims one of the Upanishads in the Rig Veda.

“Narayanan is ever-present and eternal; He is omnipotent and omnipresent; Brahma, Siva, Indra, all (these deities) are (various forms of) Narayana himself. He indeed, is all forms of time, space and direction. All directions of up, down, sides, in and out are His shadow-cast. All that is existing and the ones to come into existence are Narayana Himself. The Single Supreme Being, devoid of any form of impurity, which cannot be expressed in words, and which is the purest of all pure, is Narayanan. There is nothing above Him and no second power than His. That one who understands this as such becomes (merges with) the Narayana Himself; he becomes (merges with) the Narayana Himself (repeated stress).” – Thus asserts one of the Upanishads in the Yajur Veda.

“First utter the syllable “OM”; then utter the words “Namah” and “Narayanaya”. These words respectively are made of one, two and five syllables (as in Sanskrit); thus the entire phrase is made of eight syllables or called as “ashta-aksharam” (ashta-eight; aksharam-syllable). That one who chants this eight-syallable mantra of Narayana, lives long without any disrepute or notoriety; he is blessed with rulership, wealth, cattle and servants and ultimately attains the moksha (or the point of no return) also called as salvation; he attains the moksha (repeated with stress).” – Thus states one of the Upanishads in the Sama Veda.

“That blissful Supreme Being (Brahman) which resides within, is of the form of OM or Pranava. The Pranava (OM) is made of A, U and
M. That grew in multiples. The blessed one, who recites and chants the syllable OM, he gets rid of all the bindings and bonds of this material world. The one who chants the words “Om Namo Narayanaya” ultimately attains the Vaikunda, the abode of Sri Narayana (or the Heaven – the Home of Salvation). The Vaikunda is not (to be found) anywhere else but in a pure blessed heart, filled with knowledge (spiritual). From there rises an offshoot of light, as bright as a ray of lightning. That ray of light is representative of the various forms of Narayana – called by names such as son of Devaki, the one sweeter than Honey, the one in the form of Brahma, the one with lotus-like eyes, Vishnu (or the savior of all). He resides within all beings, and controls all their activities. He is the form of non-materialistic syllable OM, the Supreme Being.” – Thus states one of the Upanishads in the Atharva Veda.

(Having thus known what each of the four Vedas say about Narayana, now let us understand the fruits of chanting His mantra). That one who chants this (mantra) in the morning, destroys all (his) sins committed during the (previous) night. The one who chants this in the evening destroys all sins committed during the day. That one who chants this during mid-day, looking at the Sun, destroys all the five kinds of major and minor sins described as the worst in the Scriptures. He gets all the benefits of having chanted all the Vedas. Ultimately, he merges into and becomes one with the Supreme Being Narayana.

OM! May Brahman protect us (the Guru and Sishya) both! May he give us both (enough) to enjoy! Efficiency may we both attain! Effective may our study prove! May we not hate (each other) at all!

Om Shanti! Shanti! Shanti!

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Tripadvibhuti-Mahanarayanopanishad, as contained in the Atharva-Veda.

109. Tripura Tapini Upanishad

Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;
May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

I-1: Now, in this sphere (of nescience), the Lord (Sadasiva), assuming the guises of Prajapati, Vishnu and Rudra, comes to be styled Goddess Tripura. By His primeval Power are fashioned the three abodes – the earth, the atmosphere and the heavens, or the heavens, the earth and the nether world. In the form of hrim, identical with the maya of Hara, the divine Hrillekha permeates, with Her terrible might, the terminus of the three peaks (above the junction of the two eyebrows), the seat of equilibrium of the three gunas, and the region where the world of objects is dissolved. This selfsame divinity is called Tripura.

I-2: On that adorable splendour
Of the divine Creator we
Meditate; may He our thoughts inspire –
Who beyond all darkness is, Om.

I-3: Let us for all-knowing Fire the soma press
Who, of our foes, the wealth consumes;
As boat over river, so may He help
Us over all difficulties, all troubles.

I-4: Let us adore with sacrifice the three-eyed God,
Fragrant increaser of earthly growth.
Like cucumber fruit from its stalk released,
Let me from death, find freedom unto immortality.

I-5: The supreme sovereign, the goddess of the three cities, is the embodiment of the three Vedas and the supreme knowledge consisting of the 108 letters. The first four divisions elucidate Brahman; the second pertains to Sakti or Power; and the third to Siva, the Good.

I-6: It is recorded that the worlds, the Vedas, the sciences, legends, codes, medical works and astronomical treatises have all proceeded from the union of Siva and Sakti (Goodness and Power).
I-7: Now we shall elucidate the supreme mystery of it (i.e. the mantra given above). The syllable tat of the great mantra is the eternal Brahman, the supreme Lord, indefinable, impeccable, unconditioned, and unconstrained. He thinks, perceives, evolves, desires the status of consciousness. Thus that sole Deity, essentially good, evolves as the visible world. In the ascetics, sacrifices, mystics, He desires and what is desired is born. Being free from desires (in truth) and impeccable, He holds sway. He puts forth (letters like) a, ka, ca, ta, ta, pa, ya and sa. Hence is the Lord named Desire. So, technically, (the Lord as) Desire pervades ka. Desire alone is this tat. Thus is karma understood. Hence it is the sense of tat. Whoso knows thus (becomes the Lord).
I-8: Savitur varenyam. The root supreme means 'to give birth to a living thing'. Savitur gives birth to living things; power gives birth.
I-9: This primeval power is Tripura,
The supreme sovereign, Tripura;
Goddess great with ear-rings adorned
In sphere of fire abiding.
I-10: Whosoever masters (this knowledge) pervades everything. The power of the triangle (the serpent power) creates with (the aid of the) exalted letter e. So only the letter e is taken.
I-11: Varenyam means the best, the adorable, the imperishable, worthy of obeisance. So varenyam is understood as the letter e. Whoso knows this (becomes the best).
I-12: Bhargo devasya dhimahi – this we shall expound: Dha denotes bearing. By thought is the supreme Lord borne. Bharga is the shining one that dwells in the centre; the imperishable fourth (letter), the immediate Fourth, the all, the inmost of everything. The fourth letter i is in the middle of words. Thus is the form of bharga expounded, they say. So the letter i is understood as the equivalent of bhargo devasya dhi.
I-13: The exposition of mahi. The letter in which are present greatness, inertness and hardness is mahi. The letter la is the supreme abode. The letter la denotes the sphere, predominantly hard, comprising the seas, the mountains, the seven islands and the forests, and having a resplendent form. By mahi the goddess Earth is denoted.
I-14: Dhiyo yo nah prachodayat. May the supreme Self, the primeval, transcendental Sadasiva, inspire (our) thoughts, (our) luminous Self, with the steadfast letter la towards the transcendental, undifferentiated Real, which is beyond the sphere of desire for contemplation. Without verbal utterance, holding this in mind only, should one meditate.
I-15: Paro rajase savadom. Finally that (which is other than the Self) becomes the supreme Light, pure consciousness, the divinity dwelling in the heart, whose mark is consciousness, and which is (the same as) hrim, whose abode is the heart. So the group of five letters, Vagbhavakuta, which gives rise to the five elements and consists of five sections, is clarified. Who knows thus (reaps the results).
I-16: Now the next group that has become Kamakala is called Kamakuta, say the wise. In the utterance of the thirty-two sacred syllables, tat savitur varenyam, etc., tat is the supreme Self, Sadasiva, the imperishable, the pure, the unconditioned. The syllable ha, setting forth the identity (with Siva), has the form of Siva; it is held to be unarticulated, (though) a syllable. Thus, remaining external, it (ha) indicates the Power.
I-17: Along the line indicated earlier of tat savituh the moon (whose seed-syllable is sa) must be placed next to the sun (whose seed-syllable is ha). (The light of the sun) fills the region between the basic circle and the sacred orifice of the crown. The syllable sa is said to be unique. (He who is meditated on as tat and savitur) is the divine being whose essence is Siva and Sakti.

I-18: Siva is the Supreme God
So (Brahman-knowers) say;
Sakti is all that is born;
Sun and moon united are
Hamsa – Brahman attributeless.
I-19: From Siva supreme, who creates Desire's objects, wells up desire;
Lord of desires, the choice Light
Is described as the letter ka.
I-20: Tat Savitur varenyam Bhargo devah. The imperishable milk that wipes out the effects of acts and their agents is worth imbibing. That imperishable (milk) is won through the union of the supreme Self and the individual self. That is the clear third syllable ha. It is indeed Sadasiva, the flawless, the shining divinity. The last syllable is thus expounded as the supreme abode.
I-21: Dhi denotes upholding; the upholding of inert matter is associated with mahi, denoted by the syllable, la. The sense of la coming after ha denoting Siva is clearly (Brahman). The last syllable is the Supreme Spirit. May it inspire our thoughts !
I-22: Paro rajase savadom: This group is the abode of Kamakala (i.e. the Vagbhava group). He who treads the six paths (such as the path of letters) reaches the seat of Vishnu. Whoso knows thus (reaches that seat). Nothing besides this (exists), says the Lord.
I-23: After this the other, the third group, Saktikuta, attains (accord) with the Gayatri of thirty-two syllables.
I-24: Tat Savitur varenyam. From the Self (comes) the sky; from the sky the air stirs forth. What comes into being in dependence on It is adorable. Befitting Savitur is the coming together of the individual self and the Supreme Self. The syllable denoting the individual self, (sa), clearly attains the form of the luminous Power.
I-25: Bhargo devasya dhi. With these words is counted the syllable (ka) denoting Siva who contains (all). With mahi, etc. (la is in accord). With the desirable, lovely, visible remainder (i.e. dhiyo yo nah, etc.), the desirable, lovely (hrillekha is in accord). Thus is Saktikuta elucidated.
I-26: Whoso repeats thus the fifteen-syllabled mantra of Tripura attains all desires; he attains all enjoyments; he conquers all worlds; he causes all words to bloom; he attains the status of Rudra; breaking through the abode of Vishnu (the veil of Maya), he reaches the supreme Brahman.
I-27: Having set forth the primeval vidya (incantation), the Sakti group (sa ka la hrim) and Power and Siva (denoted by sa ka) (must be contemplated in the first abode, the wakeful state). The Lopamudra incantation (ha sa ka la hrim) (must be contemplated) in the second abode, (the dream state).
I-28: In the third abode (or the collective sleep state) must be contemplated the previous incantation, the Power, hrillekha, without the nasal sound (sa ka la hri), the incantation on which Durvasas, the wrathful sage, meditated.
I-29: The Vagbhava group of the previous incantation is described as pertaining to Manu, Chandra and Kubera.
I-30: After Madana (or klim) comes the auspicious Vagbhava; next is the Kamakala (ka, etc.); next is the Sakti group, sa, etc. This grouping, in this order, was adored by Manu, and must be contemplated in the fourth abode (the Visva state).
I-31: (First) that which is styled Siva and Sakti (namely ha, etc.); then Vagbhava; again the Siva and Sakti group; and the third (sa, etc.) – this incantation, adored of Chandra, is to be contemplated in the fifth abode (the Taijasa state).

I-32: The incantation of Siva, etc., added to that of Chandra is the incantation of Kubera; it must be contemplated in the sixth abode (the Prajna state). Whoso knows this (attains Kubera's wealth).
I-33: Leaving out the fourth vowel i, and placing the sun and the moon (represented by ha and sa) in the beginning of all (groups), there results the vidya (incantation) promoting power over desires; it is named after Agastya and must be meditated on in the seventh abode (the Viraj state).
I-34: In the incantation (of Agastya) given above, set in twofold manner, ha ha, representing the incantations beginning with Kama and Madana; then sa, the seed-syllable of Sakti, and ka, the beginning of Vagbhava. Of sa and ka, let the vowels be shortened into half-syllables. This is the incantation of Nandi (to be contemplates) in the eighth abode (the Sutratman state).
I-35: The Vagbhava group; the incantation of Agastya, consisting of words and meanings styled Kamakala; (then) all the power of Maya (the Sakti group) – (these, integrated, were adored by the sun and so) this is called the incantation of Prabhakara. (It must be meditated on) in the mind abode (the state of the causal abode).
I-36: Again the incantation of Agastya; (then) Vagbhava; the seed-letter of Sakti (hrim); the seed-letter of Kama (klim); the seed-letters of Siva and Sakti (hamsa); (again) the seed-letter of Kama (klim); the seed-letter of the earth (lam); that of Maya (hrim); the abode of Kamakala (the six syllables beginning with ha); the seed-letters of the moon and the sun (so'ham); the seed-letter of Kama (klim); that of Siva (ham); that of Mahiman (sa); the third (i.e. hamsa, so'ham and hamsa) – (integrated), this incantation, adored by Shanmukha must be meditated on in the tenth abode.
I-37: Repeating the incantation of Agastya after that of Shanmukha, one gets the incantation of the supreme Siva who rules over the last region. It must be meditated on in the eleventh abode (in the spirit of Anujnatir).
I-38: Repeating the incantation of Agastya with Vagbhava, the incantation of Kubera, the abode of Kamakala and the sovereign group of Sakti derived from the incantation of Lopamudra, one gets the incantation of Vishnu. It must be meditated on in the twelfth abode (in the spirit of pure Anujna). He who knows thus (becomes Vishnu).
I-39: The Lord (Sadasiva) said to all the gods: Having listened to the incantation (set forth by Me) and made it clear to yourself ('I am Brahman'), know (there is nothing other than Brahman) and reduce (whatever appears besides) to Brahman. Enthrone the supreme vidya, the Divinity in the heart – the Divinity styled Kama, the Primeval One; whose form is the Fourth; who transcends the Fourth, who exceeds all; who occupies all seats consecrated with holy spells; who is surrounded on all sides by deities seated on the main and subordinate seats; who pervades all parts (from Prana, vital breath, to naman, name); the deity who is replete with delight; who is in union with the supreme Spirit; who is in the heart; whose gift is immortality; who is complete and who is possessed of senses; who, forever, is uprisen; who comprises three groups; has three abodes, and is the supreme and most excellent Maya; who is the supreme power of Vishnu. Enthrone in the pericarp of the heart's lotus the supreme, sacred Lakshmi, the Maya ever uprisen; who controls the senses of Her devotees; who overwhelms the god of love; who is armed with bow and arrow; who inspires eloquence; who abides in the centre of the moon's sphere, is adorned with the crescent, and assumes the guise of the seventeen Prajapatis. She is the great one, eternally present. Her hands holding a noose and a goad are charming. She, the three-eyed one, shines like the rising sun. In the heart meditate on the goddess Mahalakshmi, comprehending all glories and possessed of all auspicious marks. Her own nature is Spirit. She is flawless. Her name is Trikuta. She has a smiling face, is beautiful, is the great Maya, and is extremely fascinating. She is adorned with great ear-rings. She rests on the threefold seat and abides in the nameless sacred abode, Sripitha. She is the great Bhairavi, the power of Spirit, the great Tripura. Meditate on Her

through the great yoga of meditation. Whoso knows Her thus (fulfils his life). This is the great Upanishad.
II-1: Then, therefore, having uttered the verse, ‘Let us for all-knowing Fire the soma press’, etc., one achieves the realization of Tripura.
II-2: The seers said: Explain the form of the extensive seed-letters latent in the beginning, middle and end of the glorificatory verse, ‘Let us for all-knowing fire…’
II-3: The Lord said to them: Utter the verse, ‘Let us for all-knowing Fire the soma press’, etc. Repeat backwards the last group of the Adividya (i.e. sa ka la hrim). Lengthen the first syllable of the first group (as ka) and that of the second group (as ha). (Together we get ka ha). ‘Let us press the soma’. They say that (this verse refers to the state in which) cosmic ignorance vanishes; it is competent (to extinguish all that has been imagined as other than Brahman); it is the most excellent and blissful; it is the great glory.
II-4: The first group (called Vagbhava), the same as all prosperity, causes the sublation (of the world of objects); the second group (named after Kama) supports (the world of objects); the third (named after Sakti) brings it into being. Thus meditating on the three groups and purifying the mind, and elucidating the incantation of Tripura, one utters the mantra ‘Let us for all-knowing Fire the soma press’, etc.; then (there dawns) the wisdom called the incantation of Mahavidyeshvari.
II-5: (Relying on) the incantation of Tripureshvari, having uttered the word jatavedase [‘for all-knowing Fire’] and associating the dot denoting the divine principle of Siva with the vowels a, etc., of the Pranava, one gets the serpent-power that has become one with immortality and has assumed the triangular form (at the base of the spinal column).
II-6: Thus, of the chief principle of Adividya, the first group (beginning with ka) is Vagbhava; the second (beginning with ha) is the Kamakala. With the utterance of the syllables jata, the supreme Self is clearly expressed.
II-7: By the syllables jata, etc., the supreme (undifferentiated) Self, Siva, is denoted.
II-8: From birth onwards given to desires, one desires (Lordship). (When desires are renounced) perfection (of one’s nature results). (So the knowers of Brahman) declare.
II-9: That very thing (the perfect spirit of Siva), we declare aright as installed in the three la-s, the seed-letters of the earth. Clarifying the letters of the mantras in the light of the significance of the three la-s (which denote existence-knowledge-bliss absolute), each in the midst (of the three groups), the word gotra must be understood. The principle of Siva is said to have been installed in this gotra. Thus has it been elucidated. Then follows the Kamakala (the second group beginning with ha). The rest may be elucidated as before with reference to vamam (competent). The incantation thus explained is styled Sarvarakshakari, the All-protecting one.
II-10: Thus having clarified this incantation of Tripureshi by means of the verse jatavedase, etc., there remains but the one supreme Divinity, the Light. Or (this results from) the incantation (consisting of the three groups). Grant the boon of the Fourth (i.e. meditate on the fact that the three groups do not exist independently of Siva). Fully identify the ‘I’ -sense with the nature of the Lord. Relate each of the three groups with the incantation styled the All-protecting one. Also clarify the incantation of the Atmasana form. Repeat the verse jatavedase, etc., and (once more) recall to mind the All-protecting incantation. Assign the form of Siva and Sakti to the initial and final positions (of the All-protecting incantation). Know that the syllable sa in the verse jatavedase, etc., has Sakti as its quintessence and that the word soma represents the prowess whose quintessence is Siva. Whoso knows this becomes great.
II-11: Thus elucidate this incantation which abides in Tripura and which is set forth in the circular seat. Repeat the verse jatavedase, etc., and also the incantation of Tripureshvari which is ever ascendant and whose quintessence is Siva and Sakti, as already set forth. Jatavedas symbolizes Siva, and sa has the imperishable Sakti as its essence. Elucidate Tripura, the ever-ascendant Mahalakshmi, resting on the seat of mantras (symbolized by ha and sa), denoting

the sun and the moon, pervading the three groups and subsisting in between Siva and the primeval Power. Repeat the verse jatavedase sunavama somam, etc., and call to mind the previous incantation associated with the seat of the real Self. With the words veda, etc., (in the verse), essentially the same as the sun denoted by ha, is indicated the universal Power of the Spirit (cicchakti) ever-ascendant. Put over it the dot (denoting the Siva principle). Elucidate the incantation of Tripura, garlanded, abiding in the seat of the Adept. Repeat the verse jatavedase sunavama somam, etc. Relying on the enchanting Tripura, contemplate (Her) in the syllables ka la. Elucidate the embodied incantation of Tripura, the sovereign over all incantations. Repeat jatavedase, etc., and relying on Tripura, the Lakshmi, one consumes fire.
II-12: Elucidate the incantation of Tripura, the Mother, the sovereign threefold Light, knowing that she consumes with a mouth of fire.
II-13: Thus with the words sa mah parsad ati durgani visva, She illuminates the supreme, She who is the inner Self. Her incantation, here, having become an effect, is utilized in the act of hailing. She is deemed competent in every way.
II-14: Thus these eight incantations, the very limbs of the divine Mahamaya are elucidated.
II-15: The gods verily said to the blessed Lord: Tell us about the foremost of the wheels, which promotes all desires, is adored of all, takes all forms, faces all quarters, and is the gateway to Liberation, by adoring which the Yogins cut through (the knot of differences) into the undifferenced bliss of supreme Brahman.
II-16: To them the blessed Lord said: We shall elucidate the concept of Srichakra.
II-17: Make a triangle with three vertices. In it take as a measure a line, lengthen it, and make a triangle farther in front of it. Parallel to the base of the first triangle, but over all, make another triangle. The first triangle is the wheel, the second is the intermediary region, and the third has, marking it, the eight triangles.
II-18: Then, moving the line beyond the intermediary quarters, on the extremities of the eight spoked wheel move the line for soliciting the Sadhyas etc. Have the upper part marked with triangles. Draw four lines going up from the closed regions. In due order, with the two measuring lines, the wheel comes to be marked with ten triangles.
II-19: In the same manner, again, the wheel with ten spokes takes shape.
II-20: The wheel with fourteen spokes takes shape by joining the measuring line brought up to the parts of the ten spokes, after having joined the four vertices of the central triangles with the triangles at the extremities of the four lines.
II-21: Then take shape respectively the wheels enveloped in the eight lotuses, the sixteen lotuses, and the earth-wheel with four gates.
II-22: Thus has the wheel been elucidated by the process of construction.
II-23: I enumerate in the reverse order (the elements of) the wheel consisting of the nine selves. The first wheel enchants the three worlds; has the eight powers such as the power to assume the atomic size etc.; has the eight mothers; has the decade beginning with the All-agitating force; etc.; is manifest, is occupied by Tripura, and is characterized by the mystic mark of the All-agitating force.
II-24: The second wheel fulfils all expectations, is conjoined with the sixteen attractive powers beginning with sakama. It is well protected, occupied by the sovereign Tripura, and is characterized by the mystic mark of the All-scattering force.
II-25: The third wheel agitates all and is adorned with the eight flowers of Cupid. It is better secured, occupied by the beautiful Tripura, and characterized by the mystic mark of the All-fascinating force.
II-26: The fourth wheel grants excellence to all; has fourteen forces like the All-agitating force; is associated with a tradition; is occupied by the Dweller in the three cities, and is marked by the mystic mark of the All-subduing force.

II-27: The fifth wheel, beyond the fourth, accomplishes all ends; has the ten forces such as the power to yield all perfections; has the fullness of the Kaula; is occupied by Mahalakshmi who is Tripura, and is marked by the mystic mark of the greatly exciting force.
II-28: The sixth wheel protects all; has ten traits such as omniscience; is devoid of interspaces; is occupied by the garlanded Tripura; and has the mark of the great goad.
II-29: The seventh wheel cures all diseases; has eight forces such as the force to subdue; has its mysteries; and bears the mystic mark of the khechari.
II-30: The eighth wheel grants all perfections; is characterized by four weapons, and the mysteries, higher and lower. It is occupied by the mother, Tripura, and has the mystic mark of the seed.
II-31: The ninth master-wheel is replete with all delight and is associated with the triad such as Kameshvari. It is exceedingly mysterious, occupied by the great Tripura, the beautiful, and has the mystic mark of the triangle.
II-32: All the metres indeed have passed over as spokes into the wheel. This wheel is the Srichakra.
II-33: In its hub, in the sphere of fire, are the sun and the moon. Worship the seat of the syllable Om there. There is the Imperishable in the form of the point. Call to mind the supreme Incantation, sky-like, and immanent in it. Bring thither the great Tripura, the beautiful. Petition Her with the single verse:
Goddess ! In milk bathed, with sandal paste
Besmeared ! Goddess! With bilva leaves worshipped !
Durga ! I seek refuge in Thee.
Adore Her with the mantra of Mayalakshmi. Thus spoke the blessed Lord.
II-34: With these mantras adore the blessed Goddess. Then She becomes pleased and manifests Herself. So whoever worships with these mantras sees Brahman. He sees all things and achieves immortality – whosoever knows thus. This is the great Upanishad.
III-1: The gods said to the blessed Lord: We would fashion the mystic marks. The blessed Lord told them: Seated in the lotus posture with the region of the knees touching the earth, make the mystic marks.
III-2: He who knows the mystic mark of the triangle attracts all; he knows all; enjoys all fruits; he breaks up all and immobilizes the foe. Keeping the middle fingers over the ring fingers, he (brings together) the little fingers and the thumbs, the forefingers being left free like rods pointing downward. Thus is the first mark made (the triangle).
III-3: The same with the middle fingers joined is the second (the seed).
III-4: The third has the shape of the goad.
III-5: Rubbing the palms in the reverse order, bringing together the thumbs and the forefingers, the fourth is formed (the great goad).
III-6: The fifth (the great Deluder) is made when the thumbs are joined to the nails of the middle fingers, after rubbing with the forefinger on the little finger and the ring fingers held straight with the middle fingers.
III-7: The same shaped at the tip like a goad is the sixth (the All-subduing).
III-8: Keeping the left hand in the right resting posture, the ring fingers in the middle of the little fingers, and the middle fingers with the forefingers crossed over them, the thumbs straight, one gets the seventh, the khechari (the All-attracting).
III-9: In the all-upright, all-retracting posture, keeping each little finger in the space between its middle finger and the ring finger, and at the sides the forefingers in the shape of the goad, and the thumbs and palms in contact, the eighth is formed (the All-scattering).
III-10: The ring fingers rest on the back of the middle fingers; the thumbs holding the middle fingers on which rest the forefingers remain in the middle – thus is the ninth formed (the All-agitating).

III-11: Keeping the little fingers equally in and the thumbs, too, equally in, the mystic mark comes to have three sections. The five arrows, the mystic marks such as the five, are clear.
III-12: Krom is the seed of the goad; (ha, sa are those of Siva and Sakti; kha, of killing; prem, of enchantment); ha, sa, kha, prem, of khechari; ha (of the sun); straum (of desire); (ka) the first seed of Vagbhava is the ninth. (Ha, the first seed of Kamakuta) is the tenth. Whoso knows thus (becomes an adept in mantra).
III-13: Now, therefore, we shall expound the wheel that has become the Kamakala. Hrim, klim, aim, blum, straum – these five desires pervade the whole wheel. Wrap up the middle desire, aim, in the past (desire), straum, (i.e. aim, straum, aim). Let this group be put within blum. Bind up twice the end sought with the two medial aim-s and worship (setting them) in the birch-bark. Whoso knows this wheel knows all; he attracts all the worlds; he immobilizes everything. The wheel dyed in indigo slays foes, arrests all movements. Smearing it with lac, one controls all worlds. Uttering the formula nine lakhs of times, one attains the status of Rudra. Wrapping up (the wheel) in the inscribed diagram, one becomes victorious. Offering oblation in the fire built in a triangular fire-place, one wins over women. Doing so in a fire-place shaped like a rod or a circle one acquires unrivalled wealth. Doing so in a square fire-place one gets rain. If one offers oblations in a triangular fire-place, foes are killed, movements are immobilized Offering flowers, one becomes victorious. Offering substances having great tastes, one becomes surcharged with supreme joy. The great tastes are the six tastes.
III-14: We invoke you, Leader of hosts,
Of poets, poet, most renowned;
Doyen of kings, among Brahman-s
Lord of Brahman-s, pay heed to us.
Come with protection to our homes.
Uttering this hymn, touch the body pronouncing ga with the dot above. Bow down to Ganesha saying gam to Ganesha. Om, Bow unto the blessed Lord, with ash-smeared limbs, of formidable prowess. Kill ! Kill !! burn ! burn !! consume ! consume !! subdue ! subdue !! erase ! erase !! Breaker up of the plough ! At the foot of the trident , secure the accomplishment of the symbol.
Dry up ! Dry up !! The Eastern sea ! Immobilize ! Immobilize!! You who disrupt the counsels, the machines, the strategy, the messengers, the armies of the enemy, tear up ! tear up !! cut up ! cut up !! hrim, phat, Svaha. With this worship the Lord of the field.
III-15: Oh maid of noble lineage !
We know, we contemplate a crore
Of mantras; so many Kula's force
Inspire us ever.
Thus adoring the maiden, whichever aspirant meditates, attains immortality. He attains renown and the full stretch of life. Or, knowing the Supreme Brahman, he abides. Whosoever knows thus (wins the fruit). This is the great Upanishad.
IV-1: The gods, verily, said to the blessed Lord: Lord ! The heart of the most excellent Gayatri pertaining to Tripura has been expounded to us.
IV-2: In the hymn of jatavedas
Tripura's eight (vidyas) are limned.
Thus adoring Her, from the bonds
Of life the Yogin is released.
IV-3: Now tell us about Mrityumjaya (victory over death). Hearing the words of all the gods speaking thus, the victory over Death is revealed through the hymn on Tryambaka in the Anustubh metre.

IV-4: Whence is the word Tryambaka derived ? Being master of the three cities, he is Tryambaka.
IV-5: Why say: ‘Let us sacrifice’ ? ‘Sacrifice’ means ‘worship’, ‘extol’ the real, by the two syllables mahe. By the immutable single letter kam (after Tryamba) victory over Death is expressed. So it is said: ‘Let us sacrifice’.
IV-6: Now, why say ‘fragrant’ ? He attains renown on all sides. Hence it is said ‘fragrant’.
IV-7: Why say ‘increases growth’ ? He creates all the worlds, saves all the worlds, pervades all the worlds. Hence He is said to increase growth.
IV-8: Why say ‘like cucumber fruit … let me find freedom’ ? As the cucumber is fast held by the stalk, so is (man) bound fast, and he is released from death, the bondage of transmigration; he becomes free.
IV-9: Why say ‘unto immortality’ ? One achieves immortality, achieves the imperishable; one becomes Rudra.
IV-10: The gods verily said to the blessed Lord: Everything has been expounded to us. Now tell us all those mantras pertaining to Siva, Vishnu, Surya, Ganesha, by lauding with which Bhagavati will reveal Herself.
IV-11: The blessed Lord said:
With ‘Tryambaka’ in sloka-metre
Worship the Conqueror of Death;
It is laid down that the single letter
Is pervaded, as shown afore.
IV-12: One who worships with the mantra of the Yajus, ‘Om, Obeisance to Siva’ attains the status of Rudra and achieves blessedness. He who knows thus (does so).
IV-13: That supreme abode of Vishnu,
Like an eye across the heavens,
The wise always behold.
IV-14: Vishnu faces all quarters. As oil surrounds and fills a ball of sesamum, He pervades (all things). His supreme abode is the high sky. The wise, namely gods like Brahma, behold it, i.e., hold it for ever in the heart. Hence, Vishnu’s own form is derived from His abiding, existing, in all beings. He is Vasudeva (the god who dwells in all).
IV-15: Om Namah consists of three syllables. Bhagavate has four syllables. Vasudevaya has five syllables. This is the twelve-syllabled mantra of Vasudeva. He (who knows this) surmounts all hardships, lives a full life, achieves mastery over beings, and enjoys possession of wealth and cattle.
IV-16: The letters a, u and meditation constituting the Pranava denote the inward bliss, the all-pervading Brahman. Putting them together, (there is formed) Om.
IV-17: Swan sailing in the pure sky,
Dweller in the atmosphere,
Sacrificer near the altar,
Guest walking into the house,
Dweller in men, in noble things,
In the right and in sky; in water born,
Born in the light, in the right, in mounts;
The Right, the great – (He is the Lord).
IV-18: All fruits he wins who repeats the previous mantra of the sun together with the Powers, namely the dawn, the dusk, the intellect, which are the true, ordered, embodied Light. By each of the other luminous words in the mantra of the Surya is it upheld. Words like, ‘in water born’, etc., denote the Powers. He dwells in the high abode, the heavens, pertaining to the sun.

IV-19: Worshipping the Lord of hosts with the mantra given previously (III-14), ‘We invoke you, Leader of hosts’, etc., in the traistubha metre, together with the monosyllable, one achieves the status of Ganesha.
IV-20: Next have been laid down the Gayatri, the Savitri, the unuttered mantra (ajapa), that of Sarasvati, the matrika (or alphabet): By It, all this has been pervaded.
IV-21: Aim, the Goddess of speech ! We know; klim, the Goddess of desire ! We meditate; sau, May the Power inspire us. Thus, in the morn, Gayatri; at midday, Savitri; and at dusk, Sarasvati. The ajapa, ‘hamsa’, the unuttered (is chanted) without break. The matrika, comprising fifty letters, from a to ksa, pervades all words, all Shastras, all Vedas. The Goddess pervades all things. Obeisance, obeisance, unto Her !
IV-22: The blessed Lord said to them: Whoso perpetually lauds the Goddess with these mantras beholds all things. He attains immortality
– whoso knows this. This is the Upanishad.
V-1: The gods, verily, said to the blessed Lord: Clearly has been explained to us the section on activities and what pertains to Tripura with all related topics. Next tell us about the attributeless Supreme.
V-2: The blessed Lord spoke to them: By means of the fourth and final Maya (avidya, jnana, vijnana and samyagjnana), has the supreme Brahman been indicated, the supreme Person, the supreme Self, whose essence is consciousness. The hearer, the thinker, the seer, the teacher, the toucher, the proclaimer, the cognizer, the supreme knower, the inner person in all persons – that Self must be cognized.
V-3: In that there are neither worlds seen nor unseen; no gods or demons; beasts or non-beasts; ascetics or non-ascetics; outcastes or non-outcastes; brahmins or non-brahmins. Alone and single, the supreme Brahman, all-quiet, shines forth. Gods, seers, manes, prevail not there. The awakened knower, the all-knower is Brahman.
V-4: In this context there are the following verses:
Hence the seeker after liberation
Must from object his mind withdraw;
For, liberation is indeed
Mind’s detachment from objects.

V-5: Two kinds of minds there are:
Pure and impure;
Impure the mind, desire-ridden,
The pure of desires freed.

V-6: Mind alone is cause of man’s

Bondage and release; bondage is
Clinging to objects; the mind
Withdrawn therefrom promotes release.

V-7: Shorn of attachment to objects,
And restricted to the heart,
Mind thus ceases to be mind –
Such is the state supreme.

V-8: Control the mind until
It quiescence reaches in the heart.
This is knowledge and meditation;

The rest is naught but words.

V-9: Brahman is not thinkable alone,
Nor unthinkable; think not;
Yet, only think; thus, surely,
Become Brahman, the same to all.

V-10: Yogin dissolves himself with self
In Being, through meditation (high);
Meditation on non-self is deemed
No meditation at all.

V-11: That Brahman has no parts
Is beyond concepts, without blemish.
Knowing 'I am That', by slow degrees
One Brahman does become.

V-12: Knowing It as beyond concepts,
Endless, without cause or parallel;
Immeasurable and beginningless,
The man of wisdom is released.

V-13: There is no restriction, no origin;
None in bondage: none who strives;
None seeks liberation; aye, none

Liberated – this is truth.

V-14: In wakeful state, in dreams, in sleep
Know that the Self is only one;
For one who passes beyond these states
Rebirth there is none.

V-15: One real Self alone exists
In diverse beings; as one,
Or many is It seen, like
Moon in water's sheen.

V-16: As when a pot is moved,
The sky, pot-bound moves not –
So is the living Self unmoved,
Like sky when only pot has moved.

V-17: When repeated in different forms,
Like pot from pot distinct,

He knows not in these divisions,

And yet at all times knows.

V-18: As long as illusions of words
Encompass one, difference lasts;
When darkness is scattered,
It is unity one sees.

V-19: The lower Brahman is the Word;
The Eternal, when that wears off,
Remains; Its knower shall, for peace of mind,
On the Eternal meditate.

V-20: Two Brahman-s are to be pondered on:
The Word and Brahman Supreme;
In the Word well versed, one attains
Brahman Supreme.

V-21: The acute mind, after study of texts,

On knowledge and wisdom intent,
Must forsake all, as one who seeks grain
Forsakes the husk perforce.

V-22: Milk has but a single colour
Though drawn from diverse cows;
As milk is knowledge known,
Its sources are like cows.

V-23: Focussing the eye of knowledge
Evoke the thought: 'I am Brahman,
The great, supreme abode without
Parts or movement, the quiescent One.'

V-24: Whoso knows thus the one supreme form of Brahman, the Fourth, abiding in all beings, dwells in the imperishable supreme abode.
V-25: I seek refuge, for the sake of life, in this fourth Power of Knowledge, the cause of the manifestation of Brahman.
V-26: In the order of Akasa, etc. Akasa is the supreme source of all these elements. All these beings, verily, are born of Akasa, and they merge in Akasa. Because of it they live, once they are born. So, know Akasa to be the seed.
V-27: That very thing, know as the seat of Akasa, of air, of fire, of water, of precious stones. Whoso knows this attains immortality.
V-28: Therefore, whoever knows this fourth (Wisdom or vidya) pertaining to the glory of Kamaraja (the Self in liberation) with its elevenfold form as the imperishable Brahman attains the fourth state – whoever knows this. This is the great Upanishad.
Om ! Gods ! With ears let us hear what is good;
Adorable ones ! With eyes let us see what is good.
With steady limbs, with bodies, praising,
Let us enjoy the life allotted by the gods.
May Indra, of wide renown, grant us well-being;

May Pusan, and all-gods, grant us well-being.
May Tarksya, of unhampered movement, grant us well-being.
May Brihaspati grant us well-being.
Om ! Peace ! Peace ! Peace !

Here ends the Tripura-Tapini Upanishad, included in the Atharva-Veda.